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Hospital-Turned-Prison Opens in Nablus

A Jordanian government-built hospital in Nablus was ceremoniously opened June 7 as a central prison able to hold 1000 prisoners.

The new prison within the boundaries of the Nablus municipality is said to have the most sophisticated surveillance equipment of any prison in the Middle East.

Israeli Interior and Police Minister Yosef Burg opened the new central prison along with Police Superintendent Arieh Epstein and General Prison Director Mordachai Wertheimer.

Israeli newspapers reported that the new prison cost the Israeli government US$6.5 million to build. No mention was made of the fact that the building was converted from a hospital. Local Nablus sources said the cost of the prison was grossly exaggerated since when the Israeli army occupied the area the hospital was only in need of windows.

Israeli daily *HaAretz* reported that a number of Israeli officials criticised the site for the prison, saying that it was in a highly populated Palestinian area and in a low-lying spot surrounded by hills.

At the opening of the prison, which is reported to contain medical and dental facilities, Burg told reporters that he would have preferred to open a school "but the government has a responsibility towards protecting society from those who commit irregularities and crimes."

Burg said that there has been a 15 percent increase in prisoners recently "because of the efficiency of police and the inefficiency of society in raising its sons."

Commenting on Burg's speech, lawyer Muna Rishmawi wrote in her weekly column for Law in 'the Service of Man, published in *Al Fajr* June 9: "When I heard (on television) what was said about the need for a prison to punish those who commit crimes, I remembered that I had asked an official in the West Bank judicial system why a criminal who was sentenced to two years in prison for extortion and embezzlement was out free within two months. He said that he had orders for hundreds of criminals to be jailed but there was no room." Rishmawi said, "The criminals were allowed to go scot free, but anyone sentenced for security-related crimes serves his whole term."

Another comment on the new prison came from Hamdi Farraj, a journalist from Dheisheh camp who last week was served his fourth consecutive six-month town arrest. He wrote in the Jerusalem biweekly *Al Mithaq:* "Despite the minister's apologetic statement when he opened the prison, we know that the move is part of an election campaign which is intended to increase the popularity of a government that opens new prisons for Palestinian terrorists." Farraj continued, "We, as Palestinians, look at the event as a medal of honour."

(Translation: from local & Israeli press)

Watchtower Erected Over Kalandia Camp

Israeli military authorities erected a prison-like observation tower overlooking Kalandia refugee camp outside Jerusalem June 10 in an apparent attempt to curtail stone-throwing against Israeli traffic.

The tower, which is about 10 metres in height, was set up at the main entrance to the camp, which has been shut with a concrete barricade almost two years. Camp residents said that soldiers worked all day on Sunday to construct the tower.

Israeli military authorities, under pressure of settlers, have taken an offensive against anti-occupation resistance from camps. Two weeks ago, Israeli soldiers installed flood lights along the Bethlehem-Hebron road near to Dheisheh refugee camp.

Jewish Underground Trial Continues

18 Months for Transferring Mines

Israeli government proceedings against the 25 settlers arrested for involvement in an anti-Arab terror underground continued with the sentencing of one June 7 and the conviction of two others June 14. One of the settlers was convicted of membership in a terror group, officially confirming for the first time the existence of such a group, which cabinet ministers have long denied. Israeli press described the Jerusalem district court's atmosphere during the trials as circus-like and noted defendants were given exceptional privileges both in detention and at the public trial.

Noam Yinon, convicted last week of transporting 50 mines from one Golan Heights settlement to another in April, was sentenced June 7 to 18 months in prison. He had originally faced charges of conspiring to blow up six Arab-owned buses and attempted murder. Plea bargaining won the Qeshet settler the lighter charges. He claimed he did not know the mines were to be used to sabotage Arab buses but was told only that it was "an important matter for the people of Israel."

Yinon's confession gave police considerable information about he activities of other settlers now facing indictment. The civilian judge, who could have sentenced Yinon to up to 10 years, said he gave a light sentence in view of the defendants' 'co-operation' and expression of remorse. The prevailing view in the Israeli press was that Yinon was a 'small fish' who was duped by the terror gang. The Palestinian press condemned the relatively short sentence for such a serious charge and compared it to sentences Palestinians receive for minor political charges.

On June 14 two settlers, identified as defendants No 9 and No 17 on the original court list which was banned from publication, were found guilty of a variety of terror activities. Gilad Pele'a was the first of the arrestees to be convicted of membership in a terror group, in addition to charges of conspiring to bomb al-Aqsa Mosque, surveilling the homes of Ahmad Hamze Natshe and Ibrahim Dakkak, members of the National Guidance Committee, for possible assassination attempts and transferring 50 mines from Qeshet to Nov settlements in the Golan, later used in the bus sabotage attempt.

Pele'a also benefitted from plea bargaining and consequently was accused only of membership and not of actually participating in the terror group. A charge of attempted murder against NGC members was changed to conspiracy to cause grievous harm and conspiracy to plant explosives.

The second settler, Yosi Tsorieh, 30, from Ramat Hasharon settlement, pleaded guilty and was convicted of conspiring to bomb al-Aqsa Mosque, illegally possessing weapons and aggravated fraud. The settler had presented himself as an Israeli army officer to a weapons factory and bought eight Uzi submachine gun silencers.

In other news about the largest terror trial in Israel's history, police confirmed that two of the accused allegedly involved in planting bombs under five Arab-owned buses in April accompanied police sappers when they dismantled the devices hours later. When the bomb disposal experts experienced difficulty, the men offered to defuse the devices themselves. The offer was reportedly rejected. The Arab bus drivers had reported at the time that a civilian-clothesed religious Jew was pointing out to police the exact location of the bombs.

Two Israeli army officers who served on the West Bank at the time of the car bomb attacks against the mayors in 1980 pleaded not guilty June 13 to charges of aiding those who carried out the attack. Shlomo Liviatan, 34, a major and a settler in Shilo settlement near Nablus, and Aharon 'Roni' Gila, 35, of Jerusalem, face charges ranging from attempted murder to dereliction of duty. Liviatan is accused of having provided intelligence information about the movements of the mayors.

A three-judge court accepted the defence's argument to proceed with the trial rather than wait for the end of the major terror trial involving two of the central witnesses for the state (Defendants No 1 and No 2). The next session is scheduled

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UN Chief de Cuellar Ends Middle East Tour

The secretary-general of the UN, Javier Perez de Cuellar, is expected to meet PLO Chairman Yasir Arafat in Europe sometime in July, according to a UN official speaking at a press conference in Jerusalem to mark the end of de Cuellar's five-state Middle East trip. After meeting with Israeli officials, the UN secretary-general sounded less optimistic than previous reports about the chances of convening an international conference on the Middle East crisis.

Perez de Cuellar, speaking at the King David Hotel in Jerusalem June 13, told jounalists that he now has "a much clearer picture of the conflict." But he refused to tell journalists where he stands in regards to the Arab-Israeli conflict. Perez de Cuellar said that he works in a discreet manner and that he is interested in finding solutions for the atmosphere of tension between Israel and Syria, for the Gulf war and in regards to the Palestinian problem. De Cuellar denied Israeli journalists' allegations that the UN's major preoccupation is Israel. "You are very modest," he answered an Israeli journalist. Other problems do concern the UN General Assembly, "but the Middle East is a major trouble spot in the world."

The Mexican-born UN official rejected accusations that the UN body has become unable to play an important role because of the veto clause. It is true that the UN Charter has put the organisation into a trap when it stated that the process of voting cannot be changed unless agreed upon by the five big powers, "but the United Nations has played a positive role in many fields including health, education, nutrition and environment," he said.

An open letter which was supposed to reach the UN official through the offices of UNRWA Director Roy Skinner regarding the situation of refugee camps in the occupied territories apparently did not reach him. The letter, signed by the social youth centres, complained that the camps in the occupied territories have been turned into ghettos. The letter also protested against the two-year closure of most West Bank youth centres.

Javier Perez de Cuellar started his Middle East trip by visiting Egypt then Lebanon, Syria, Jordan and, last, Israel, and is expected to leave June 14. He met with Israeli Prime Minister Yitzhak Shamir, Defence Minister Moshe Arens, opposition leader Shimon Peres and Israel's President Chaim Hertzog. De Cuellar did not visit any refugee camp or meet with any Palestinian leader.

Families of Gaza Commandos Petition To See Zorea Report

The families of Majdi Abu Jame' and his cousin Subhi Abu Jame', killed by Israeli troops after the Tel Aviv-Ashqelon bus hijacking operation last April, petitioned the Israeli High Court, June 10, to have access to the full text of the Zorea Commission report. The father of a third commando, Mohammad Barakeh, killed during the Israeli takeover of the bus, filed another petition, on the same day, requesting an official investigation into the conditions in which his son's body was mutilated.

In her petition on behalf the families, Jerusalem attorney Felicia Langer said that her clients were entitled to the full Zorea Commission report. She explained that what has been published in the press is not sufficient to take legal action against the killers of the two youths. Sources in Langer's office said that the families are planning to sue the killers once they are identified.

Two weeks ago, the Israeli defence ministry published a censored text of the Zorea Commission report, in which they said that the two commandoes were dealt blows with gun butts on the back of their heads, killing them. The report, however, did not mention the names of the soldiers who directed the blows or the officers responsible for their safety. She further argued that the inquiry commission was merely designed to quell criticism in Israel and improve Israel's image abroad. The court usually gives a reply within one week. Last May 25. Langer wrote the Israeli defence minister asking that the commission's findings be given to them. They however received no reply.

In another petition Subhi Mohammed Barakeh presented another petition to the Israeli High Court demanding that those responsible for mutilating the body of his son, Mohammed, be identified and brought to trial. In an affidavit attached to the petition, presented by attorney Felicia Langer, Subhi Mohammed Barakeh said that his son's eyes were taken out from their sockets, and that his left eye was missing while the other one was hanging out of the socket. He also said that some of his son's teeth were knocked out.

Israeli Forces Kill 2 Civilians in Lebanon

Israeli troops shot and killed two Lebanese civilians and wounded three others June 12 during a protest dispersion in the village of Burj Rahal, north of Tyre. More than 15 attacks were implemented throughout the week, in which eight Israeli soldiers were wounded.

The deaths in Burj Rahal occurred when Israeli troops raided the village 10 kilometres north of Tyre June 12 and began searching houses for suspected commandos. Village residents soon gathered in the streets to protest the raid and clashed with the soldiers who tried to disperse them by force. Israeli soldiers opened fire on the crowd, killing two people and wounding three others. An Israeli military spokesperson claimed that only one villager was killed. *The Jerusalem Post*, however, quoted Beirut reports which confirmed that there were two deaths.

In the latest campaign of arrests June 14 Israeli troops and their allies from the South Lebanon Army arrested a nationalist commando cell from the village of Arab Salim. Israel Radio said that among the arrestees was *Sheikh* Abd al-Karim Shams al-Din, the village *Imam* who is a relative of *Sheikh* Mohammed Mehdi Shams al-Din, deputy head of the Higher Shi'ite Council. The radio report said the arrestees confessed they had carried out military attacks against Israeli troops and their allies from the South Lebanon Army.

Despite many similiar arrest campaigns in south Lebanese villages, the Israeli occupation army continues to face ever growing resistance attacks. The costliest attack of the week occurred on June 13, when four soldiers were hospitalised with moderate wounds. *The Jerusalem Post* said that a roadside bomb exploded under a military vehicle as it passed near the village of Bazuriya, six kilometres east of Tyre. The four soldiers were flown by helicopter to Haifa's Rambam Hospital for treatment. Two days earlier, three Israeli soldiers were wounded when they crashed into a wall after their car was attacked by small arms fire south of the Zaharani River. A grenade was also thrown at the vehicle.

In another attack on the same day, nationalist commandos hurled a grenade towards an Israeli patrol as it drove in the Nabatiyeh area. Israeli military sources claimed there were no casualties.

An Israeli unit also came under small arms fire near the village of Ba'alul, in the eastern sector. *The Jerusalem Post*, which reported the attack, said that the soldiers were setting up a roadblock when they were attacked.

The eighth casualty occurred June 11 in Nabatiyeh. A bomb exploded as a foot patrol passed through the city, injuring one. He was transferred by helicopter to Rambam Hospital in Haifa. One of the most serious incidents of the week was an attempt to launch a missile attack on Israeli tanks in Sidon.

There were a number of other attacks during the week which Israeli spokespersons claimed did not result in any casualites.

June 7

1. An explosive device went off an a road near the village of Shohaya in the Western sector as an Israeli patrol passed by.

2. Light arms fire was directed towards an Israeli patrol in the same area.

June 8

1. Nationalist commandos directed RPG shells and small arms fire at an Israeli position near the village of Mishki. Israeli troops returned the fire.

2 Two RPG shells were fired at an Israeli position near the village of Al-Muhdadi in the eastern sector. Israeli troops returned the fire and searched the area for the attackers.

3. An Israeli patrol on duty in Nabatiyeh came under grenade attack without suffering any casualties.

June 9

1. An Israeli command post in the Tyre region came under light arms fire.

2. An Israeli position at the northern entrance to Sidon came under RPG attack. Israeli troops searched the area but did not arrest anybody.

June 12

1. The head of the Israeli backed 'National Guard' force in the village of Idwri was wounded when a bomb exploded in his car as he drove through the village.

2 Three Lebanese residents were killed from a bomb explosion in the village of Tibnin. Israeli military sources said that they were preparing the bomb when it exploded in their faces.

3 Israeli troops dismantled a land mine planted in a road used by the Israeli army near the village of Mishki.

Lebanese Cabinet Fails to Meet

The Lebanese cabinet stalemate, in the absence of any workable agreement or reconciliation among government ministers on issues of political and military reforms, precipitated a week of fierce shelling which left large numbers of civilians killed or injured. The weekly meeting of the Lebanese cabinet, scheduled for June 13, was postponed until further notice. Lebanese sources directly linked the postponement of the cabinet's routine meeting with the tense atmosphere prevailing in Lebanon. In clashes between warring forces in Beirut June 10, 93 were killed and 300 were wounded during 12 hours of fierce fighting. Rockets and shells were used in the clashes. On June 12, the Lebanese Parliament gave the Karameh government its vote of confidence six weeks after the government formed. Fifty-three members of the parliament voted for the government, 15 against and three abstained.

The parliament agreed to extend 'special authority' to the Karameh cabinet during the next nine-month period. Karameh stressed after voting that the need to form a Lebanese army is accepted by all factions.

continued from page 1

Underground

for June 20.

Defendant No 18, one of the five defendants at a remand hearing June 12, was allowed to leave for the day on IS500,000 bail and with a police escort to attend his sister's wedding. A hearing for further remand for eight defendants will be held June 18. The trial of seven others who face murder charges or who agreed to their own detention may open June 17.

According to *The Jerusalem Post*, the main hall in the district court building — which even under Jordanian rule before 1967 was a district court — on Salah al-Din Street in East Jerusalem is being converted into a giant courtroom to accommodate the families of settlers on trial, journalists and spectators.

Luxury

Describing the scene at the district court, Israeli daily *HaAretz* said that if anyone would have entered the court he wouldn't have been able to differentiate between the defendants and the 150 observers at the trial. The accused were sitting next to their families, allowed to use pay phones, given an abundance of food by their families and allowed the use of a court room to pray without the presence of any guards.

HaAretz reported that one of the arrested settlers walked downstairs to the snack shop to buy refreshments without a police escort. One journalist who needed to use the pay phone to file a story was beaten to the phone by one of the defendants.

THIS WEEK'S CENSORSHIP

Following is a breakdown of censorship cuts for issue 215, June 15, 1984:

Number of original articles submitted to censors	22
Number of articles totally censored out	6
Number of articles partially censored but used	2
Number of articles passed	14

Khalaf, Tawil Denied Access To Information on Car Bombings

Dismissed Mayors of Ramallah and al-Bireh Karim Khalaf and Ibrahim Tawil requested June 12 the state attorney to permit them to read and examine files regarding the attack on them in June 1980. State attorney Dorit Benish refused to permit their lawyer, Darwish Nasser, access to the files on the grounds that the law does not compel them to give access to an 'observer' to examine files which are used only by the prosecution and the defence until a final verdict is reached. Nasser is attending the trial as an observer on behalf of his clients.

Nasser told *Al Fajr* that since he represents the mayors who were attacked by the settler terrorists, he constitutes one of the two sides in the litigation process. Nasser said, "According to the procedures used in Israeli courts, all sides of any case can examine the files." Nasser said that he is planning to object to the prosecutor's decision in the Israeli High Court.

Khalaf lost his foot and his vehicle was wrecked in the attack while Tawil's life was saved when he contacted Israeli authorities and asked them to examine his vehicle. A Druze sapper, Suleiman Kherbawi, was blinded when the booby-trapped bomb exploded in his face when he attempted to dismantle it. Nasser believes that the Israeli authorities do not want him to discover more facts about the attack on the mayors.

Last week, one settler was sentenced to 18 months in jail and an 18 months suspended term after he was convicted of transferring 50 bombs. The trial for the rest of the Israeli underground terrorists will continue in the Jerusalem district court on Salah al-Din Street in East Jerusalem June 17.

Prisoner Refuses To Honour Military Judge

A Palestinian political prisoner was ejected from Israeli military court in Lydda June 7 for refusing to stand up when the military judge entered. Rida Hussein Abdel Rahim Qadoura, 28, a West Bank Palestinian living in Lebanon, is on trial for membership in an illegal organisation and participating in a military operation. The judge asked Rida to stand and when the latter refused, the judge left and waited until soldiers took Rida out of the court. The trial continued with Qadoura *in absentia*. Qadoura is accused of leaving a hand grenade outside a West Jerusalem shop on Jaffa street February 28. One Israeli was seriously wounded and 20 others slightly injured in the blast. Qadoura also received shrapnel wounds in his leg. Members of his family from Kufr Laqef in Nablus district attended the court's session.

The next trial session is scheduled for July 5. If convicted he can get up to a life term.

Mousa Alami, 89

A Palestinian nationalist, lawyer and entrepreneur Mousa Alami was put to rest in the Herod's Gate cemetery on Salah al-Din street, Jerusalem June 11.

Jerusalem born Alami died June 8 at the age of 89 in the King Hussein Medical Centre in Amman suffering from a chronic disease. Top level Jordanian and PLO officials were present at the bridge June 10 when his body was brought over.

In Jerusalem a huge crowd hat included dignitaries and representatives of institutions, clubs, nd charitable societies particiated June 11 in the funeral rocession. After the noon prayer t Al-Aqsa Mosque a huge proession led by scouts from the 'oung Men's Moslem Association nd wreath-carrying youths from he Boys School in Jericho, which lami established 30 years ago, ed a procession of mourners. lussa Alami was the first Palesnian to study law in Cambridge niversity. He represented the Palestinian people at the Constituent Assembly in Alexandria in 1944. The Assembly paved the way of the establishment of the Arab league.

Alami's greatest accomplishment was the establishment of a Boys Town farm in Jericho in 1949. His project, which is still in operation and carries his name, drew international attention because of Alami's ability to turn the dry land into productive farmland.

The watchmen at the Kalandia camp is the latest swipe at Palestinian youth in the occupied territories by the Israeli occupation authorities (see story page 1).

Hebron Institutions Call for PLO Unity

Representatives of 24 institutions in Hebron district issued a statement last week regarding the intensification of Israeli settlement in Hebron and calling for the unity of the PLO. Representatives of the elected-then-dismissed municipal councils in Hebron and Dura, workers' unions in Hebron, Dhahriyeh, Ain Kahel, and Halhoul, women's committees, professional unions, student blocs in educational institutes, student councils, Hebron University, the Polytechnic vocational centre and land defence committees in Yatta, Damoun, Nuba, Kharas, Halhoul and Dhahriyeh called on all Palestinians in the occupied territories and abroad to unify efforts and maintain unity in their political stands to defeat the confiscation of Palestinian lands.

The statement noted that plans for Judaising quarters in Hebron fall within overall settlement plans in the West Bank and Gaza Strip.

Representatives of national institutions stressed the need for unifying the PLO and strengthening its relations with the Arab national and international liberation movements and expressed appreciation for meetings of the PLO in Algiers and Aden. The statement pointedly referred to practices of Israeli authorities in Hebron: "Israeli authorities prepared for the Judaisation practices by dismissing the mayor of Hebron and then emptied the commercial market and constructed a Jewish quarter, starting from Dabboyya building in the heart of the city and ending in Kiryat Arba. The confiscation of the bus station in Hebron, the attempt to confiscate the vegetable market, employing settlers of Kiryat Arba in the land zoning department, demolishing houses and not issuing construction licences for Arabs serve the occupation schemes of transforming Hebron into a Jewish city." The statement called on people to resist the bribes of land brokers and to remain on their lands. The statement also affirmed the goal of the PLO to establish an independent Palestinian state. (Translation: Al Ittihad, June 13, 1984)

18 Months for Union Activity

Jerusalem Unionists Given Prison Sentences

Israeli military court in Lydda sentenced three Jerusalem unionists to prison terms June 7 on charges of contact with PLO factions and performing union services for Palestinian organisations. All three are administrative officers in Jerusalem construction unions.

After a two-hour court session, Kazem Mer'i, 22, was sentenced to 18 months. Asa'ad al-Ghazali, 20, to one year and Walid Mihalwas, 30, to 9 months active imprisonment. All three were sentenced to suspended terms equal to their prison time.

Kazem Mer'i confessed to charges of membership in an illegal organisation, to recruiting others including al-Ghazali and to receiving financial assistance for workers. Al-Ghazali was convicted of membership in an illegal organisation. Mihalwas, an ex-prisoner, admitted charges that he contacted an illegal organisation in Amman and brought money to support union workers. Their advocate argued in court that their actions were purely in the interest of their union and did not constitute any danger to the state. Defence advocate Lea Tsemel said that Mer'i's intention was only to support workers and that his membership in an illegal organisation was only political.

Tsemel, in her defense, cited similar cases where the accused received lighter sentences. At the session's end, the judge asked the prisoners to speak: Mihalwas said, 'I am only a unionist: I have no relation with the PLO." Al-Ghazali and Mer'i refused to comment.

Israeli authorities arrested the three unionists last February. Lea Tsemel commented to *Al Fajr* after the trial: "Last week an Israeli convicted for transferring 50 explosives received a sentence of a year and a half in prison, the same sentence as a Palestinian who is active in his trade union."

Halhoul Farmers Show Court Ottoman Deeds for Grabbed Land

More than 24 landowners from Halhoul, in the Hebron district, petitioned the Israeli Military Objections Committee June 10 against the confiscation of 1500 dunums of their land.

The land, which is located west of the town of Halhoul, was declared 'state land' last May 8. The Israeli custodian of absentee property visited the town and identified the borders of the targeted land to its owners.

In the objection to the confiscation, Israeli lawyer Felicia Langer argued that the grabbed land is privately owned. She provided the objections committee with Ottoman land deeds proving that the land was registered in her clients' names. The plot of land, which is owned by 24 members of an extended family, all from the Zamari tribe, is partly planted with olive, almond and grape trees, and the rest is used to grow summer crops.

According to legal procedures, landowners threatened with land confiscation must first submit objections to the military committee based in the West Bank military governorate at Beit El, near Ramallah. After the committee gives its recommendation to the military commander, the landowners can appeal negative decisions to the Israeli High Court.

Grade Boost Squeezes Arab Students Out

More than half of the Arab student candidates for admission to the Technion Institute in Haifa will not be able to study there next year if a new admission plan approved May 20 by the Technion's admissions committee goes into effect. The progressive student movement CAMPUS and the Arab student committee at Technion issued a joint press release June 6 protesting the move as discriminatory.

The controversial regulation boosts the average of matriculation and entrance exams by six points for those who have served in the Israeli army or carried out any other Israeli national service. Prospective Arab students, who number 400 out of 6000 applicants will be the only students handicapped by the new move. Except for Druse, Palestinians living in Israel do not serve in the Israeli army and have never been obliged to carry out any national service as specified in the 1953 Israeli National Service Act.

The plan was introduced to Technion's undergraduate and graduate admissions committee April 29 by outgoing vice-president for academic affairs and unanimously approved on May 20. It is scheduled to be put into effect next February at the beginning of the second term for the 1984-85 academic year.

Arab students complained in their protest statement that the decision will make it almost impossible for Arabs to enter the most competitive faculties, thus constituting a *numerus clausus*, a Latin term meaning 'restricted number'

The students' statement noted that at present only seven percent of Technion's student body is Arab compared with an Arab population of 17 percent in Israel.

Technion physics professor Kalman Altman predicted that the plan will cut the number of Arabs accepted in regular non-competitve fields by 50 percent and will completely eliminate Arab students in the competitive fields. "The minimum grade needed for acceptance in the electrical engineering and computer science departments, is 88 percent. With six additional points to students who served in the army, an Arab would need to get the almost unattainable score of 94% simply to qualify for these fields," he said.

Altman said that only 50 Arabs out of 1400 students are now studying in competitive science fields. He pointed out that the small percentage of Arabs in these fields specifically and in others generally shows that the plan will not really compensate those who served in the army but will, in effect, cut deeply into the number of Arab students. Altman, who said that most faculty are not aware of this, noted that the Technion's constitution states that its aims are to "disseminate knowledge without discriminating because of race, nationality, sex or religion."

Haifa Arab students and progressive elements plan a wide-scale publicity campaign in order to explain the "scandalous discriminatory plan." Other protest actions are planned but student activists refused to give details.

Charges of discrimination against Arab students in Israel is nothing new. In the past students have complained about discrimination in housing and various other facets of university life.

Ministers Approve New Settlements

The Israeli government's ministerial committee approved the establishment of five more settlements in the occupied territories June 10. An Israeli newspaper reported that work had begun on at least one of the sites four months prior to official approval. *The Jerusalem Post* reported June 11 that questions remain about the ownership of most of the land where the settlements are to be erected. The settlements approved were Daliot, and Ein Kanaf, in the Golan Heights, and Nerea Ya'arit and Elishama, in the West Bank. The decision to approve the settlement of Nerea, located near Nablus, was delayed because of a dispute over land ownership. According to *The Jerusalem Post*, promoters of the settlement claimed that Nerea is being built on a 1000-dunum plot. But the maps they presented showed only a 600-dunum area. Furthermore, villagers who allegedly sold land only owned 300 dunums themselves and their ownership is being legally contested by other landowners.

The site of Ya'arit was to include a 200-dunum area that had been jointly owned by two Palestinians, now both deceased. The land in question was reportedly bought from one of the many heirs.

According to Israeli press reports, the newest settlement plans caused heated discussions between settlement advocates and legal authorities. Avi Tzur, assistant to the deputy agricultural minister, accused justice ministry representative Plea Albeck of lying and trying to stymie an agreement about the settlements by using 'fine legalistic points.' A compromise agreement was worked out when communications minister Mordechai Zipori said that he believed that the land deals did go through proper legal channels. (Jerusalem Post: June 11, 1984)

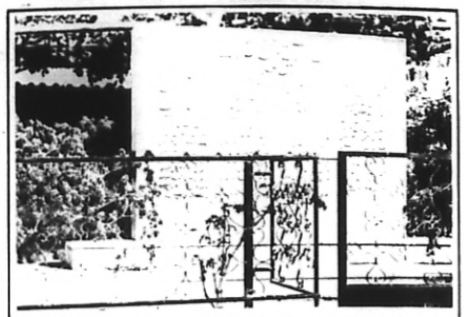
MK Charges Facts Withheld In 1956 Kufr Qassem Massacre

In an interview with the Friday supplement of the Israeli daily *Al Hamishmar*, a high-ranking Israeli official was quoted as threatening to reveal unpublished information on the Kufr Qassem 1956 massacre.

Deputy Speaker of the Knesset Meir Cohen-Avidov told the June 8 issue of *Hotem:* "Let's disclose everything. The public has a right to know what happened in Kufr Qassem. I know what happened. They did not publish anything. I laugh when I read what they published then. I was a stenographer of the investigation committee... Let's disclose everything to our enemies."

Avidov was commenting on Labour Party attacks on the Likud government following the brutal murder of two Palestinian freedom fighters by their Israeli army captors following the Tel Aviv-Asqalan bus hijacking last April 10. He was hinting at the fact that the MAPAI Party (now Labour) was in government in 1956 when 49 Palestinian residents of Kufr Qassem village were murdered in cold blood by Israeli soldiers.

Avidov challenged Israeli officials responsible for the Kufr Qassem massacre to disclose the facts rather than criticise him for his recent racist statements regarding "tearing out the guts of Arabs" and his support for the Jewish terror underground. (Translation: Al Hamishmar, June 8, 1984)



Memorial in Kufr Qassem for the 49 villagers killed in the 1956 massacre.

The Democratic Front of Kufr Qassem issued a statement June 11 calling upon local and international public opinion to "stand by us in our demand that all facts surrounding the massacre at Kufr Qassem back in 1956 be revealed." The statement demanded that the Labour Alignment leaders reveal all information about the objectives of the massacre. The statement also demanded that an investigation committee be set up that would include one of the two Democratic Front Knesset members, Tawfiq Toubi or Meir Wilner. (Translation: Al Ittihad, June 13, 1984)

Neve Tertza Update

Advocate Walid Fahoum, a member of the Prisoner Friends Association, visited four prisoners at the prison June 1 and was informed that the prisoners now work for six hours in the fields at making plastic curtains for vehicles. Prisoners had been on strike for nine months to protest dehumanising work. The strike ended in March when authorities gave in to prisoners' demands. Fahoum said that Rabiha Rawda Diyab, from Taibeh near Ramallah, who has been in prison since 1976, had been in solitary confinement because she is not producing her quota in curtains. Majeda Salameh from Jerusalem who is serving a five-year-term, has complained of a severe allergy which affects her eyesight. She asked authorities to permit a specialist to examine her. Suad Ghanaim is petitioning for the return of her passport.

Alignment Uses Waqf Issue To Appeal to Muslim Voters

A pre-election scheme by the Alignment to attract Muslim voters took form last month in a Knesset bill proposing the return of control over Islamic *waqf* property inside the 'green line' to elected religious committees. Over two million dunums of *waqf* land and property, under the trusteeship of the Supreme Muslim Committee in Palestine before 1948, is controlled by the Israeli government as 'absentee property." Since 1960 the Israeli ministry of religious affairs has appointed committees empowered to dispose of Muslim property, which includes some of the most valuable in the country. This measure led to the current controversy over sale of *waqf* property — illegal under Islamic law — like the Hassan Bek Mosque in Jaffa. The 19th century Hassan Bek Mosque, which was leased in 1972 for 49 years from an Israeli appointed *waqf* committee, is now the rallying point for local organising by Muslim leaders calling for democratic elections of *waqf* committees. MK Mohammed Watad (MAPAM), who occupies a safe spot on the Alignment list for the July 23 Knesset elections introduced the bill and secured a promise from Alignment leaders that it will be supported "regardless of the cost."

The turn-about by the Alignment, which did nothing about *waqf* property when it was in the government, is explained by Watad as a "gentleman's agreement between the voter and candidates on this issue." He said there is a working paper between Muslim members in the Alignment and leaders of the coalition, which includes Mapam and Labour, to free *waqf* property. The promise to support the bill was made to a committee of Muslim personalities inside the 'green line' composed of Watad, the head of the Shafa 'Amr's town council, Ibrahim Nimr, the director of Jaffa's Muslim *waqf* and others. It also promised to support a general Muslim Conference in Israel scheduled for August 20.

The bill was opposed in the Knesset by deputy finance minister who claimed that Muslim *waqf* property throughout the Arab world is under the control of governments. Watad responded that elsewhere it is run by Muslims, not by Jews as is the case in Israel. He said even if there are Arabs involved in *waqf* affairs in Israel they are only "token officials and do not have any executive powers." In the Arab countries, he explained in defence of his bill, Christian and even Jewish minorities have religious autonomy. The bill was moved to the Knesset Law and Constitution Committee for further discussion.

There has been recent charges that Muslim *waqf* money is misappropriated by Israeli officials. *Waqf* officials and Muslims in general have charged that the Israeli government diverts money collected from Muslim property for non-Muslim purposes. The Israeli *Hadashot* newspaper reported June 1 that a recent survey of *waqf* property inside the 'green line' ordered by the current Israeli government advisor for Arab affairs, Arieh Gur, somehow 'disappeared' when Watad asked to see it. The paper said that apparently the survey uncovered 'shocking facts' which were reason for the 'disappearance' of the information.

The Dawn

AL FAJR

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What Other 'Means' Are Left?

After many experiences, and after many more plans and initiatives that were put forward within the context of the 'efforts' to find a peaceful, just and lasting solution to the Middle East crisis, especially during the past seventeen years — from 1967 until now — it was proven that the desired solution might be available, and might be fruitful, through convening an international conference to be attended by all those directly concerned with the conflict, including the PLO, the USSR, the US and the permanent members of the UN Security Council.

It was out of this conviction that we immediately welcomed the plans of the UN secretary-general to hold such a conference. His declaration was characterised by enthusiasm at the time. It gave us a ray of hope; that the UN is determined — this time — to break through the stalemate that surrounds the crisis. Our hope increased when we learned that the UN secretary-general intended to visit the Middle East to study the situation firsthand, to enhance his call for an international conference.

However, his statement in Amman two days ago, in which he emphasised that "reaching a peaceful solution in the Middle East does not necessarily require convening an international conference — there are other means to be explored," was a shock to us. It was an omen of returning anew into vicious circles.

De Cuellar, on the eve of revealing his plans for convening an international conference, recommended and pointed out then that — under the current situation — such a conference is the only successful and available means of breaking through the stalemante in the Middle East. Besides, the Arab countries, the PLO and many other countries all over the world stated their approval of holding such a confernece. The US and Israel were the only countries that 'rejected' the idea out of hand.

Does de Cuellar's hint at the necessity of 'exploring other means' to solve the crisis mean what he has reneged on his call that an international conference is the only means?

If so, then it undoubtedly involves a risk. For underestimating — directly or indirectly — an international conference, especially when it comes from the UN secretary-general, may provide an opportunity for certain parties to the crisis to evade or rid themselves of any obligation to join the 'efforts' expended in the search for a solution to the Middle East crisis.

AL FAJR
June 13

The Gulf War and Open Statements

Recent statements by Israeli Defence Minister Moshe Arens in Tel Aviv are enough to explain the depth of the Iran-Iraq war. Moshe Arens said, "The mad war between Iraq and Iran has opened the eyes of many in the world, particularly in the United States, to the truth about the Muslim Arab world and the madness that engulfs it." He added, "The good relations between Israel and the US have grown as a result of this war in the Gulf."

It is clear from these statements that Israel and the US do not want to see an end to the Gulf war. This is not only an expressed wish but has been put into action. Israel, for example, destroyed the Iraqi nuclear reactor in order to obstruct a powerful Iraqi weapon that would have decided the fate of the war and put an end to destruction in the Gulf region. The US also supplied both parties with arms to escalate fighting between them so that in the end they would become easy prey for imperial interests in this region.

The only party benefiting from this war is the enemy of the Muslim Arab world. The party to be hurt most by it is the Palestinians, as well as the rest of the Arab economic, social and political issues.

If Moshe Arens is talking about madness in the Muslim and Arab world now, we want to stress that it is the mad US actions everywhere in the world which are responsible for destroying Arab power and Muslim national awareness in the eastern countries, spreading destruction and havoc in them. This situation will only change in as much as there is resistance to these acts.

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Open Letter to de Cuellar, UN Secretary-General

We realise that you are not the only secretary-general who travelled through this inflamed area of the world. Many of those who occupied this high position came here before you, starting with the UN mediator Count Folke Bernadotte, who paid with his life for his peace efforts in 1948, and continuing through Dag Hammarschold and U Thant and his special delegate Gunnar Jarring sent after the June 1967 war and ending with Kurt Waldheim.

While we appreciate their well-intentioned services, we understand that their role is a limited one and superficial in such critical causes as that of the Palestinian people. We will not be asking your honour about the tens of resolutions adopted by the esteemed Security Council or about the tens of resolutions adopted by the UN General Assembly related to the right of Palestinians to return to their cities and villages and their right to establish their independent state. We realise that these resolutions have remained frozen, stacked on UN shelves and wrapped with the dust of forgetfulness. Despite that, we fully appreciate your mere desire to visit the area and investigate its problems firsthand and your insistance on being involved... It is understood especially that you occupy the highest position in the highest international body recognised by the whole world.

Allow us please, we are the federation of West Bank youth centres supervised by UNRWA, those centres that represent the young energy, capabilities, activities and thought working in Palestinian refugee camps, to address you through the media and present to you the following facts:

1. Our people's cause has existed for thirty-six years while we still live in refugee camps and hold ration cards issued by UNRWA — the allocation of which were stopped in the summer of 1982. More than one million refugees are living the biggest unresolved tragedy in the twentieth century.

2. Refugee camps in the occupied West Bank and Gaza were transferred, due to the practices of the occupier, into ghettos similar to the ghettos of the Jews set up by the Nazis in Poland, those ghettos which were denounced by the civilised world. We would like you to see, from your wide perspective, how the camp roads closed by cement and barbed wire aim at forcing the refugees to leave their camps in order to implement the plan to rehabilitate the refugees — this same plan which was rejected by all camp refugees in the occupied territories.

In the name of all the civilised world and human values and in the name of the camp children who did not realise any of the benefits of the Year of the Child, we ask that you portray this to the international society in order to lift the suffering caused by the Israeli authorities' arbitrariness and neglect.

3. The youth social centres, as institutions working under the auspices of UNRWA, suffer from forced closure for the last two years. The centres in Dheisheh, Aida, Kalandia and Jalazon camps have been closed by military orders without any reasons. We demand that you assume full responsiblity in this case, that you discuss it worldwide and that you demand the Israeli authorities to reopen these centres since the refugee camps come under your international jurisdiction and the regulations of UNRWA.

4. We demand that the rations that were severed by a UN decision be reissued for refugees in the camps of the West Bank, Gaza, Syria, Jordan and Lebanon because it is their basic right, as long as the refugee problem is not solved in a just way. We demand that you exert all necessary effort to provide the needed finances to return the rations and to compensate for the lost two years.

5. We demand that you shoulder the responsibility for all that is going on in the refugee camps in south Lebanon, especially those camps that were completely destroyed. We demand that you provide all social, health and educational assistance to the thousands of residents who were victimised by the Israeli occupation of the south.

6. We demand that you provide just human and social conditions to all refugee camps, especially medical care, to provide medicines to all refugees, to provide educational facilities and to provide UNRWA teachers and workers with decent wages in such unbearable economic conditions.

We denounce all the attempts to strangle us, to obliterate our Palestinian identity and to force us to surrender our right to live in dignity as set forth by the international community We reaffirm our adherence to all UN resolutions related to our rights of return and self-determination and setting up our independent democratic Palestinian state under the leadership of the PLO.

Social Youth Centres in
refugee camps in the
occupied territories

OPINION

AL FAJR invites our readers to contribute letters, articles and opinions. Contributions must be signed, but names may be withheld upon request.

A Case of Mistaken Identity

by Rabbi Moshe Hirsch

Many people are misled by the adjective describing religious Jews in the Holy Land. The term 'orthodox' is applied to two groups whose ideologies clash. ('Ultra-orthodox,' and 'zealots' are *Jerusalem Post* innovations.) The anti-Zionist Neturei Karta and Zionist Gush Emunim find themselves in two camps diametrically opposed to each other. It is of utmost expediency that these mentalities be defined and their identification clarified.

The Jewish nation has always been defined throughout the ages as a religious entity based on faith in G-d and His teachings, the Torah, even though devoid of divinity. The Zionist movement has redefined the term to that of a nationalistic concept, based on land and language. A Jew is not identified by residence on a specific area with limited geographical borders, similar to nationals of other countries, but rather through their faith. The Torah was given in a desert. The Jewish nation comprises 600,000 odd collective souls who were present at the Revelation at Mount Sinai. The Holy Land serves only as a platform to perform certain precepts bound up with the land.

Jewish theology teaches that the Holy Land was given to the Jewish people under specific conditions or stipulations — the observance of G-d's commandments. As a result of these conditions not being met, the Jewish people were exiled from the land and dispersed throughout the world. The Jewish nation was charged by Divine oath not to accelerate their redemption by taking back the land forcibly against the will of those residing there. One of the 13 principles of the Jewish faith states that G-d will send His Messiah to redeem the Jewish people and return them to the land. Any attempt to take over G-d's chores would result in "your flesh will be made prey to the deer and antelope of the forest" (Song of Songs). Noteably, the United Nations also have no right to place Palestinian residents under a Jewish rule that they do not choose and is not representative — according to Jewish theology.

The Zionists have usurped the holy name 'Israel,' and have exploited the Jewish religion, the Jewish nation and the Holy Land, in order to further their unholy aims. They refuse to separate church (religion) and state, since such a step would only put them out of business: for no Jewish or non-Jewish individual could support a secular state beyond the borders of their own homeland. They employ a set of chief Rabbis (Ashkenazi and Sephardi) in order to ornament their public gatherings with a clerical image, whereas in reality the opinions of these Rabbis are not accepted as Zionist policy.

Exhibit A: During the City of David controversy in regard to the archaeological digs at the foot of the Temple Mount, the Chief Rabbis and their court issued a decision that the site of the dig is an ancient Jewish cemetery and it is forbidden to continue the dig in order not to desecrate its sanctity. The Zionists referred the issue to the High Court who reversed the Rabbinical decision and decreed that the State of Israel is not a Jewish state based on Jewish law — *Halacha* — but rather on secular law — Turkish and English — and therefore it is lawfully permitted to continue the desecration of the cemetery.

This flagrant hypocrisy is further displayed when they persist in reiterating their opposition to internationalising the Holy City, the spiritual citadel of the world, by claiming to safeguard the religious sensitivity of the three monotheistic religions, when at the same time they themselves abandon and transgress their own religion. In summation: the state of Israel is not a Jewish state but rather an enterprise under Jewish management whose produce is not Jewish.

Gush Emunim — a group of immature upstarts who are labelled 'orthodox' and possess 'Rabbis' in their ranks — have teamed up with the power-hungry revisionist expansionists in order to further their domineering policy over the Holy Land — in clear defiance of G-d's will — citing the Scriptures in order to pacify their unholy and unorthodox deeds. They say to G-d: "Look here, G-d, exile is not comfortable. Take us back; otherwise we'll just roll up our sleeves and take ourselves back."

This amounts to heresy. The original Jewish settlers, the Palestinian Jews, who pioneered their way to the Holy Land with the express intent only to serve G-d in His 'back yard,' have never possessed political ambitions. Our late Chief Rabbi, Yosef Chaim Sonnenfeld, visited the royal palace in Ammah in 1924 and met with Sharif Hussein. The Rabbi and his delegation presented the royal hosts with a memorandum in which the desire to continue the amicable and cordial relationship with their Arab neighbours was dealt with and they added that the Jewish settlers have no political aspirations whatsoever.

They mentioned that the Jewish people were charged by Divine oath to be loyal to the respective government they find themselves under during their exile, including the sovereignty of the Holy Land. Had the Zionist incursion into the Middle East not materialised, there never would have been a "You are Jew — you are an Arab" strife, that resulted directly from Zionist activities.

Hypocrisy Exhibit B — At the gates of Jerusalem, in front of the National Buildings, an oblique stone monument was erected in remembrance of those who fell in the State's war of 'liberation.' On it is inscribed one word in Hebrew, whose translation is 'in remembrance.' The Jerusalem Municipality debated the wording of the Hebrew word: *Yizkor*, He shall remember — or *Nizkor*, we shall remember. The majority ruled and the word *Nizkor* welcomes all visitors to the Holy City, Jerusalem, exclaiming 'There is no G-d, only we.'

Hundreds of thousands of Jewish immigrants from North Africa were lured into elevating to the Holy Land and brought on the 'Magic Carpets,' and magically were uprooted from the faith their forefathers practiced for thousands of years in their native homelands. In a short 10-15 year span the youth were severed from their parents' faith, causing the parents more anguish and pain than physical harm can ever cause. History of the land is taught to over a million children attending secular state schools. The history textbooks are the Scriptures.

Divine concepts are presented to innocent youth by teachers who are not necessarily G-d believing, on a secular and material plane, thus substituting the child's soulish thirst for spiritual waters with earthly liquids. This in reality is conversion. They celebrate their 'independence' day annually — independence of G-d, society, family and civilisation. Jewish philosophy teaches us of a collective responsibility we possess to our fellow Jews, who comprise the Jewish nation. Each individual's deeds affect the other's, just as Siamese twins are sensitive to each other. Neturei Karta has accepted the holy mission of educating the masses — both Jew and non-Jew — to the fraudulent presentation of the Zionist movement, appearing as being representative of the Jewish people, whereas in reality, it is the greatest detriment to Jewish welfare.

We are not a card-bearing membership group, but rather a movement bearing a mutual attitude of mind regarding the Zionist state. The Jerusalem Zionist Mayor told a newspaperman

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Infant Mortality and Infant Care

by Rita Giacaman and A Condie

To the Editor:

Your article, 'Occupation Results in High Infant Mortality Rate in the West Bank' (by Maher Abukhater, *Al Fajr*, June 8, 1984), unfortunately contains some misleading information and incorrect quotations. We would like to make the following clarifications:

1. Infant Mortality Rate refers to the number of children that die before they reach the age of one year, out of every 1000 children that are born alive. Infants, according to standard classification, are those who have not completed twelve months of life. Thus the figures on Infant Mortality that you quoted refer to mortality among those who are under the age of one year.

2. Breast feeding does not cause dehydration. On the contrary, breast milk is the best food for infants up to the age of six months. The problem of diarrhoea and therefore dehydration and possible death is associated not with breast feeding but with powdered milk feeding in situations where sanitary facilities are lacking. In a typical village setting where there is a lack of clean water and where kitchen facilities are minimal, it is usually difficult for mothers to reconstruct the powdered milk in a sanitary manner. Thus, feeding contaminated, reconstructed powdered milk to infants becomes a health hazard by increasing the risk of gastrointestinal disease, usually diarrhoea.

Diarrhoea, in turn, can lead to dehydration, and sometimes to death. Mothers' milk, on the other hand, is the perfect infant food. Not only is the milk sterile but in addition, mothers' milk contains the appropriate amounts and kinds of nutrients needed to sustain adequate growth and development of the infant up to the age of six months. Mothers' milk also contains materials that impart immunity to the child during the first few months of life. In all, 'Breast is Best.' Once the child reaches the age of six months, however, his food must be supplemented with nutrients other than breast milk, since by that time the child's demand for nutrients cannot be met by mothers' milk alone. It is then that we advise mothers to supplement the milk with other nutritive foods.

The problem that we observed while conducting health surveys in some West Bank villages is that there seems to be an increasing tendency for mothers to bottle feed their infants. Several reasons may account for this, but among those, false impressions regarding the superiority of powdered milk over breast milk rated the highest in our surveys. These impressions, according to the results of our research, appear to be due to widespread advertising of powdered milk by agents in the area. The promotion of bottle feeding by some health professionals was also found to be a factor contributing to the misinformation of the public.

We would like to stress here that the magnitude of the problem should not be underestimated since, for instance, in one otherwise traditional village only 29% of the married women of child bearing age (15-49 years) breast fed their infants. In that village 40% of children under the age of three years were found to be malnourished and the Infant Mortality Rate for the area was found to be 91 deaths/1000 live births.

Finally, powdered milk usage for infants in situations where sanitary facilities are available may not be terribly harmful to health. However, as stated before, the problem of powdered milk becomes apparent when combined with an unsanitary environment. Given that only 29% of rural households in the West Bank have a potable (tubed) water supply and given that a solution to this problem does not seem likely in the near future, it becomes crucial that every mother is encouraged to breast feed. Otherwise, we may be faced with a new 'modern' disease, namely the disease of powdered milk or the 'Baby Killer.'

Rita Giacaman
A Condie
Bir Zeit University
Community Health Project

Assaults, rumours, intrigue, land deals and more than hints of corruption have embroiled the Armenian Church hierarchy in a tug-of-war between its community and Israeli authorities interfering in church affairs. **Daoud Kuttab** describes some of the central figures and incidents in the latest controversy.

The Armenian Church and Community Politics

Last February a few stones landed on a number of cars parked outside the Armenian Orthodox Patriarchate in Jerusalem's Old City. The car owners, members of the 2500-strong Armenian community in the area, were very angry. They marched into the convent, destroyed convent property and blamed Archbishop Karekian Kazanjian for the stones. Car owners in the Abrahamian family went to the police to complain. They told police that since their car was parked outside Kazanjian's window, he was responsible for what happened.

When Armenian Patriarch Yegeshe Dardardian heard of what happened to his first deputy, he also was very angry. He asked his lawyer to obtain a court order banning the Abrahamians and two other families from entering the convent, since they were not living there anyway. The court agreed to the request but asked for a grace period during Easter week.

Things went quietly until April 24. As the Armenian patriarch was making the customary march in the Old City on Easter Eve, Oham Abrahamian cursed the patriarch. Upon returning to the convent, the patriarch arranged to get Abrahamian into his office and 'got even.' The patriarch is reported to have slapped Abrahamian. The incident raised tension in the convent and with church officials sceptical of police. A number of strong-armed men were hired to guard watch. That same evening, as a party was dispersing at the Armenian convent's club, a fight broke out. The Arab guards, who did not know the individuals involved, beat up a number of Armenians who until then had been loyal to the patriarchate. Among those beaten up were members of the Ohansian family and the Najarian family — the latter had been one of the families banned from the convent except during Easter.

The inter-Armenian fights continued. Manesh Maneshian, owner of the well-known Armenian pizza bakery in the Old City, was beaten up by thugs wielding metal clubs. Maneshian, who complained to the police, charged that his attackers were paid by dismissed Armenian Bishop Shahe Ajamian, who threatened him a week earlier for not having greeted him. Soon after Maneshian was beaten up, a fire mysteriously broke out in the house of Archbishop Ajamian. For his part, Ajamian complained to the police and blamed Armenian Grand Sacristan Archbishop Karekian Kazanjian.

A Many-Faceted Tale

The various arguments, debates, rumours and street talk paints a Thousand and One Nights story rather than an internal problem in a leading Jerusalem Christian denomination. The claims and counter-claims bring up questions of money, gold smuggling, politics, land deals, embezzlement, sex, powerful millionaires and power struggles.

But the main incident behind the latest round of internal confrontation is the two-year-old expulsion order against Archbishop Shahe Ajamian. Between 1962 and 1982, Ajamian was the patriarch's right-hand man. Church officials say that during this period, the young and energetic Ajamian was considered the real strong man in the Armenian Chruch. His high position put him in contact with wealthy Armenians around the world as well as with high government officials, both in Jordan and in Israel. Although Ajamian traveled extensively during his peak years in the job, he held onto two important offices in the church: responsibility for church land and estates — the Armenian church is a major landowner in Jerusalem, Jaffa and

Archbishop Kazanjian

Ramle — and the church treasury. Rental of the church's estates are an important source of income. The strategic location of some of the plots inside the Old City walls and adjacent to the so-called Jewish quarter gave the real estate added political importance and financial value.

During his 20 years in the patriarchate, Ajamian is said to have been the major initiator behind eight controversial land sales, amounting to millions of dollars. Although the patriarch is officially the only person who has the last word in land sales, his aides say that he was often fooled by his trusted deputy, Ajamian. Independent observers say that it is impossible that the patriarch could be easily fooled about land deals worth millions of dollars. They say that he must have been involved somehow and was fully aware of the land deals. Some church officials and community members admit that the church was forced to sell or face expropriations. Church officials also say that the Israeli authorities pressure them to sell by threatening to curtail their traditional privileges. "We were not the only ones to sell. The Greek Orthodox Church has also sold land," one church official said.

Businessman

The main reason behind the oust-

Shahe Ajamian

Patriarch Derderian

ing of Ajamian was alleged mishandling of finances. Armenian convent clergy, in an interview with *Al Fajr*, say that Ajamian resembled more a wheeler-dealer businessman than a member of clergy. They point to the wealth he accumulated during his twenty years despite his humble salary and say bluntly that he "robbed the church." Israeli daily *Ha-Aretz* said that Ajamian's current assets are estimated at $10 million. In December 1982, Ajamian's house was robbed. In his statement to the police he said that $1 million was stolen. Ajamian is reported to own a four-storey villa in Abu Tor, a large house on the Mount of Olives and an apartment in Qatamoun in West Jerusalem. The apartment is in a building owned by Gad Construction Company, a major builder of West Bank settlements, and is refuted to be a present for his help in selling them a church plot.

Bishop Gerush Kapipian, deputy to the patriarch and the head of the Armenian seminary, told *Al Fajr* that when Ajamian was in charge, "No one dared ask him any question about money." Kapipian said that in 20 years, Ajamian never provided a balance sheet for the St James brotherhood. The school whose construction he personally supervised has major faults and is falling apart. Kapipian siad that a $250,000 cheque was given to Ajamian by the patriarch to build a church on Mt Zion but that no church was built and the cheque never returned. Another clergyman, Archimandrite Sevan Gharibian, said that salaries for clergy and workers would often be delayed three months when Ajamian was in charge.

Unanimous Decision

In 1982, 30 Armenian clergy representing the St James brotherhood worldwide converged in Jerusalem. After discussing the matter, the 30 clergymen decided unanimously to dismiss Archbishop Ajamian from the convent and to promote Bishop Karekian Kazanjian in his place. The decision came short of defrocking Ajamian but he was deprived of an official church title or position.

For its part, the Israeli government was not happy with the changes in the Armenian patriarchate. Most disconcerting was the removal of Ajamian, who had been close and cooperative. The Israeli interior ministry interfered by refusing to issue a residency permit to the newly-appointed Archbishop Kazanjian. This decision upset the Armenian community and a campaign was begun to demand the Isreli government to retract its decision. Local church officials from the various denominations also supported the Armenian patriarchate and the authorities soon retracted. Although the authorities continued to refuse to issue Austrian passport-holder

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A correspondent for the Israeli daily HaAretz *described the relationship between the state of Israel and the district commissioner of Jerusalem, Raphi Levi. Below we publish a section of the May 18 article entitled* "Lebanon in the Holy City":

After the breakout of internal clashes and conflicts between the men of the dismissed Ajamian and the patriarch's supporters, clashes in which people were hurt and wounded, the church was forced to close its courtyard to visitors and to set up iron gates at the entrance of the patriarch's courtyard. The patriarch avoids making any slander against the state of Israel. He continues, in his hoarse voice, while smoking his smelly cigars and drinking excellent cognac, to speak of wonderful past relations with the state, so much so that it seems he is competing with himself to relate the good services he has provided the state of Israel through the years and now confronting bitterness from some of its recent representatives.

It is hard for an outsider to the community to understand the offence embodied in the support Israel gave to one of his dismissed subordinates, and the patriarch himself tells of this in a seemingly peaceful conversation. "I never wanted to hurt old friends," he explains, "but I cannot see the collapse of a relationship we have nurtured for decades. How can you let one person destroy our common interests?" "Whom are you speaking about?" I ask. "Let me put the cards on the table," he said. "I have never before said this in such an open way; for sure, not for publication. However, this man, Raphi Levi, the Jerusalem district commissioner, is the man who damaged the relationship between the state of Israel and the Armenian Church. He is a friend of Ajamian and he is interested, for reasons of his own, in Ajamian succeeding. For a long time I suffered from Ajamian and said nothing. I didn't want to hurt the church and my relations with you. However, when he went too far, I had no choice. And instead of understanding your Israeli interest in the church, in the community and in myself, you side with one person, a corrupt and irresponsible one. You should know that I an now prepared to disclose the personal and financial dealings between Ajamian and Raphi Levi because there lies the reason for the worsening of relations between your state and our church. And if the state is Raphi Levi, then woe be upon you."

Raphi Levi totally denies receiving any benefits from Archbishop Ajamian. He was invited once, at the expense account of one of the Armenian authorities, to its 100th birthday party in the USA, "but I received confirmaton for this from the interior ministry's general director and from the state service commissioner," he says. The patriarch says that he is prepared to disclose details, if requested, and even to provide witnesses (of the special relationship between Ajamian and Israeli officials.) (Translation: HaAretz, May 18, 1984)

University graduation puts 1200 more young men and women into the ranks of the jobless. Many are forced to emigrate in order to support their families. Said al-Ghazali reports on ideas current in the West Bank on how to solve this major problem.

University Graduates: Educated and Unemployed

"It is possible to solve the problem of unemployed graduates in the occupied territories by promoting and developing cooperative efforts," was the general consensus among Palestinian academicians presently studying unemployment. They add that, in the absence of productive forces and economic self-reliance in the West Bank and Gaza Strip institutions, it is impossible to find easy and miraculous solutions. Researchers believe that the Palestinian infrastructure in the occupied territories is no longer capable of absorbing experts and graduates and providing jobs. As a matter of fact, the West Bank and Gaza Strip have been isolated since the mid-seventies from the Arab world and its industrial achievements limited. The West Bank's present infrastructure simply cannot absorb new graduates. Plans of developing Palestinian industry and academic institutions have not materialised and so the crisis of graduates has been escalated.

Two Palestinian researchers from Najah University, public relations director Sa'eb 'Araqat and economist Hisham Awartani, who are preparing a study about the conditions of graduates in the occupied territories, pinned part of the blame on steadfastness fund appropriations: "Instead of setting a plan for establishing popular housing centres by forming Arab housing companies, they gave luxurious loans of JD7000 for individuals to build villas. Also, planners did not promote labour-intensive projects to absorb more workers."

In an attempt to help secure jobs for graduates, Palestinian officials at Najah University are planning to open a liaison office between graduates and local institutions in the occupied territories to arrange placements. More than 9800 people applied for jobs at Najah University during the last four years. Najah, the largest university in the West Bank with 3000 students, could only offer jobs to one percent of its applicants. "The number of graduates from universities and community colleges will reach 2000 this year," 'Araqat said. "I know lucky students who work in Arab countries and earn JD700 and I know unemployed graduates and a few students who work in Israeli settlements." In 1982/83, there were 600 graduates at Najah University alone. Next semester, university officials expect that 600 to 800 will graduate. 'Araqat said that their chance of finding work is dim. He criticised planners of education in the West Bank "for their lack of insight." They made their plans after insufficient study. 'Araqat described some West Bank institutions as "backward" because of their lack of economic self-reliance. He concluded, "Since there is no possible political or military solution within the next two years, we should be planning ahead for our country for the next 20 years."

As a result of the unemployment crisis, emigration among Palestinians reached 250,000 between 1970 and 1980, from the West Bank alone. Palestinian observers believe that Jordanian bridge restrictions which prevent graduates under 26 from leaving the West Bank to find work in Jordan or in the Arab countries have actually had some positive effect. The number of emigrants decreased from 24,000 in April 1983 to only 3000 in March 1984.

The increase in the number of educated people working in Israeli factories and institutions will eventually lead to pyschological and social problems. The Najah researchers called for restudying programmes of steadfastness funds and curriculum trends. They also demanded the establishment of labour-intensive projects and urged Jordanian authorities to lessen restrictions on the bridges to encourage students wanting to join universities abroad.

Institutional Support

There are 20,000 unemployed graduates now in the West Bank and Gaza Strip; by 1988 the number will swell to 30,000. Some attempts at solving the problem of unemployed graduates have been to persuade Jordan and other Arab countries to give donations and loans for local institutions to absorb more graduates.

According to a study prepared by Bir Zeit University students in 1982 and sponsored by the Arab Studies Institute, there are 814 Palestinian charitable societies, cooperative societies, unions and clubs, employing a total of 3468 persons. According to the study, the institutions' current projects could enable them to absorb an additional 1992 persons, and planned projects would allow them to employ 5744 who would work in medical services, teaching, art and other fields. 'Araqat believes these studies are bogus and aim only at bringing funds from abroad.

Another study of unemployed graduates by Adnan Obeidat, a consultant for cooperative societies in Hebron, classified fields of possible employment: government offices and departments, companies and private institutions, cooperative societies and unions. He said that only 300 additional positions could be provided to graduates in government departments in which 12,000 employees now work. Many private companies, because of their interest in increasing profits and capital, refuse to add to their staff. Clubs and cooperative societies are capable of absorbing a maximum of 1000 graduates.

Proposals submitted by Obeidat for strengthening local economy, decreasing imports and for using productive powers of the family are difficult to implement without a comprehensive plan made by a state. Many West Bankers agree with him, however, that a collective solution is required: "Graduates must work in agricultural or industrial cooperatives," he said. "Loans must be given for productive projects and not as gifts." For success, these proposals need a coming together of graduates, institutions, researchers and local and outside Arab capitalists.

Yet some researchers and officials in the cooperative societies still believe that making money available to graduates will help solve their problems. The Graduates Club in Jerusalem registers names of unemployed graduates and offers them salaries ranging from JD30 to 50. "This could eventually lead to laziness among graduates," 'Araqat noted.

Many people are concentrating on finding partial solutions. Mousa Darwish, a member of the Union of Charitable Societies in the West Bank, said that members of the UCS administration are attempting to convince Jordanian authorities to employ one graduate in each society, in this way employing 200 graduates.

Hisham Khatib, an accountant at Maqassed Hospital in Jerusalem, told *Al Fajr* that the responsibility for solving the graduates' problems should be put upon the graduates themselves. "It is not necessary for a graduate to work only in his particular field of study," he said. "The graduates' problems are directly related to those of all unemployed workers."

Mohammed Hussein of Jerusalem, a graduate of physics from Jordan University, remained unemployed for 18 months. Mahmoud Abu Hilal, from Abu Dis, has been unemployed since he graduated in June 1982. Both believe that the graduates' problems are not solvable. Hussein tried to work at the Israeli Hadassah Hospital as a floor-sweeper but because he is a university graduate, his application was refused.

Hussein, Khatib and Abu Hilal, who were standing on the street corner the morning of their interview discussing the problem, noted that the occupation is mainly responsible since there has been no attempt to develop industry in the West Bank except those which serve the occupation.

Slave labourers line up for wage labour inside the 'green line.' Unlucky graduates work for the Israelis or not at all.

Prospects for Solutions

Many graduates suggest that the Graduates Club in Jerusalem should work as a contact office to facilitate finding jobs for the unemployed. They suggest, for example, that it is possible to solve the problem of unemployed accountants by establishing a main office for certified public accountants. This office could pool resources and compete on a limited basis for the accounting of tens of thousands of merchants in the West Bank. The centre would absorb many accountants and distribute a limited number of merchant accounts among them. Others point out that the doctors' union could also arrange jobs for graduate doctors in villages and camps to raise the level of medical care among Palestinian residents.

A delegation from the West Bank attended a conference of Arab engineers in Kuwait last year. The Palestinian delegation suggested the establishment of the 'Palestinian Engineer Fund.' Delegates to the conference decided to deduct a nominal amount from the salary of each Arab engineer annually. Since there are 120,000 Arab engineers, this would create US$1,200,000 that could be used for establishing cooperatives in the West Bank.

The Judaisation of the Galilee exposes Israeli claims of democratic treatment of its 'citizens' when land, still populated by Palestinians, is wanted for Israeli settlements. Zuheir Andreus of *Al Hamishmar* visited Beduin in Kamana who are under expulsion orders from their ancient home to make way for military 'lookout' settlements.

Galilee Beduin Face Forced Resettlement

The man with the traditional *kaffiya* asked for a hitch. "Where to?" I asked. "To East Kamana," he replied. The sign standing there pointed to two *mitzpim* [lookout settlements], Hamon and Mikhmonet. The Beduin location he wanted to reach was not marked. The new asphalt road that joins Carmel with the two *mitzpim* is long and twisted. At the end of seven kilometres one reaches the mountain heights overlooking the entire region.

It is no wonder that the army wants to, and has always wanted to, declare the site a fire-area. The reasons are clear: it is a strategical area with special significance. A brief look enables one to see the town of Carmel in Haifa. Good binoculars put the Golan mountains in the palm of your hand. The Arab villages situated to the south and north of it are as easily seen.

It is impossible to reach the Beduin homes by car. One must climb over stones and rocks. A young woman busy with laundry rushes to call her father who promptly responds — willing to talk with journalists in order to tell, who knows how many times, the human drama of the about 100 Beduin families.

The old father, Abu Ahmed, sits in the corner, alongside a kettle on coals. The steaming coffee is served after a few seconds, according to Beduin tradition. Everyone comes to sit in the company of the eldest, to listen to his words and to ask permission to express a view, but not without reservation. Abu Ahmed served many years ago in the border police. He was born at the beginning of the century.

"In this house I was born and here I shall die. No power in the world will uproot me," says the old man bitterly. "We didn't let the Turks mistreat us. We fiercely resisted the British and we shall not let the Israelis act out their plot to expel us from here."

The house opposite to my host's is a combination of three different building styles. One room is reminiscent of the 500 years of Turkish rule in Palestine. The next proves that indeed the British were here. And the third, made from white stone, is not much different from houses in the Ramat Eshkol [settlement] quarter of Jerusalem.

Ahmed Ali Siw'ad, a 39-year-old contractor, is the official spokesperson. "I am the man in charge," he says definitely. It becomes clear that contacts with the authorities are run by him and everyone trusts him. The tribe's *sheikhs* find him a suitable figure to represent them before the various governmental offices and in the Interior Affairs Committee in the Knesset. Ahmed personally knows members of Knesset, especially Imri Ron (a MAPAM hawk), who personally take care of problems, the essence of which are simple: the government wants to move the Beduin to Nahal Salmon near Tiberias and they refuse to leave the place where their forefathers were born. With husky voice and matter-of-fact sorrow, the spokesperson explains the development of the issue. He tells the Beduin's story and starts at the end: "Five men from the tribe were arrested by police and brought to court for building without a permit. In the verdict, the judge decided that the defendants should stay in prison until they agreed to destroy their houses by their own hands. These men have families with many children and no one to help them. They were sent to prison February 5 but they are still resisting implementing the governmental policy that is oppressing them. The outrageous building was finished many years ago and only now has the Planning and Construction Committee remembered to submit claims against the defendants."

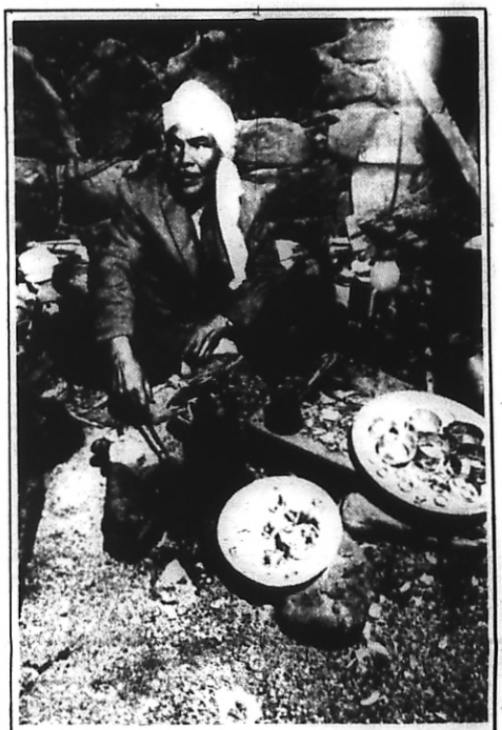
In the first years of the state, the region was reserved for manoeuvres. The army's presence on the site interrupted the peaceful life of the Beduin. At that time they were cultivating grain. They owned thousands of dunums. In 1950 the first elementary school was established by the ministry of education and culture. After about a dozen years the school was closed because of claims that the high concentration of children in the place was endangering their lives. "In the period of the military governorate," tells the spokesperson, "the situation was unbearable. Many houses were blown up by the army. Seven residents were shot to death when the army was manoeuvring." The strong arm policy didn't bring results and didn't achieve its aims. The Beduin continued to live on the site, in spite of the sub-human conditions. After the school's closure, the residents decided to establish a private school on their own. The government interfered and it was closed. There was no choice but to send the children to another village by foot nine kilometres away, year-round, including in stormy winter weather. The Beduin's efforts to reopen the school were in vain. Their children still continue to journey to the neighbouring villages in order to study. Residents share the cost of transportation. The ministry of education refuses to help pay expenses. When they needed roads, the Beduin organised themselves and broke open a dirt path. This was indeed an emergency measure. "When the *mitzpe* people arrived," said the spokesperson, "they found a long and completed road. The asphalt was missing, but nowadays everything is standardised."

Kamana, the Beduin village, is not officially recognised by the minister of interior, but on the ID cards granted resident by the same ministry, the locality is referred to as Kamana. The Knesset election box reaches the locality with the name Kamana on it. It is such contradictions and controversies like these that prove the government is adopting a hypocritical policy.

When the Likud came to power, the problem was made much more grave. The authorities began to put pressure in order to transfer the Beduin to Nahal Salmon. Thousands of Beduin dunums were confiscated. The *mitzpim* were established on the land but the Beduin resisted. Most of them believe their cause is just and swear they will not leave their land. Their attachment to the land and to the houses is strong. The tempting offers of the government fall on deaf ears.

Nahal Salmon was erected in 1975 by the government for the purpose of bringing the scattered Beduin together in one area. However, the plan failed. Very few responded to the invitation to go over and live in modern Nahal Salmon.

Why didn't the Kamana Beduin transfer to the new location? The spokesperson responds: first of all, the social atmosphere in Nahal Salmon is not compatible with our mentality. Everything is dirty there. Secondly, the government claims that our location is a military area. Then why do the Jews live here? Why do the Jews get construction permits and not us? If the government will come and say that it is interested in erecting a military airfield, we shall leave the area quickly. However, the aim of the government policy is clear: a massive takeover of our lands for the sake of the neighbouring *mitzpim* residents. We are loyal citizens of the state of Israel and some of us have served in the army. The government's policy pushes us to extremism, a thing that we don't wish.



"When they come to destroy our houses, we shall raise tents and will continue to live here."

The District Planning and construction committee has no intention of stressing a plan that will enable the Beduin to build legally . . .

When the time comes, all the Beduin will be arrested and tried for unlicenced construction . . .

The 84-year-old man cuts in on the conversation: "I'm seriously considering collecting the ID cards of the residents to send them to the ministry of interior and to propose throwing us out of the state. We are fed up already. It is impossible to continuously live under stress and depression. The disruptions created by the government have passed every limit and the situation is unbearable. However, our belief in God is strong."

Beduin relations with the *mitzpe* residents have had their ups and downs. "Today," says the spokesperson, "there are no contacts at all. The government has brainwashed them. They hate us and demonstrate their hostility towards us. In the beginning we succeeded in creating good relations between us that were expressed by mutual visits. Today the situation is totally different. Some time ago a Beduin lad entered one of the *mitzpim* and filled his jar with water from the tap. A *mitzpe* resident noticed him, lifted a revolver and warned him: 'This time I shall not kill you, but if you will do this again, I shall not hesitate to kill you.' "

One of the young men at the meeting showed me his finger injured as a result of an Israeli army shot. He claims that the hatred of the *mitzpe* people has reached an alarming extent. "Today they have found a new way to fight us" claim the Kamana residents. "On the fence surrounding the *mitzpe* they put all sorts of drugged sweets in order to kill us; however, we are aware of this and forbid our children to come close to the dangerous area."

The Beduin village men work in Carmiel. Land for cultivating grain is not available anymore. There are some dunums of olives. The rest were confiscated. "It is hard and depressing to see the *mitzpe* people, who arrived only

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The Arab Myth in Hebrew Literature: Teaching Children Hate

Palestinian writer Antoine Shalhat has authored a study on the Arab character in Hebrew literature. Shalhat, who studied Arab character in poetry, short story, children's literature and Israeli theatre, presented his findings during the Palestine Cultural Week held in London in mid-November 1983. Excerpts were published in Al Katib *magazine, No 45.*

The poet Yehuda 'Emhay resorted to transparent symbolism in his description of the nightmarish crisis in his poem "The Mayor." He wrote:

It is sad to be mayor of Jerusalem
Sad and horrible to be so!
How could a human being be
the mayor of such a city?
What could he do with it?
He builds and builds and builds...
And one night the surrounding
mountain rocks
draw closer...
towards the houses
like wolves coming to howl with
the hounds
that turned into servants to
human beings.

We may find such a description, that is, one shrouded with symbolism, in the novel *The Borders*, by Moshe Shamir and in the novel *Herzog*, by Saul Bellow.

The overflowing crisis of this existentialist nightmare, without the invocation of individual Arab characters, can be found in the novel *The Condition of a Human Being*, by Pinhas Sade, in *The Battle*, by Yariv Ben Aharon, and in *Diaries of Hava Gotlif*, by Miriam Schwartz.

The progressive Hebrew poet and writer Mordechai Avi Shaul noticed this phenomenon and ascribed it to the atmosphere of alienation prevailing in the relations between Palestinians and Israelis.

Sources of Alienation and the Trends of the Conflict

We'd like to go a step farther and ask what the sources of this alienation are.

In my opinion, the Hebrew writer's feeling of alienation is the result of Zionist culture and perception, which stand as a wall separating him from his Arab neighbour.

In his subconscious — if not in his full consciousness — the Hebrew writer, saturated with Zionist culture, feels that his existence on earth essentially contradicts Arab existence. He realises that it is being made possible at the expense of the Arab. Hence starts the sharp self-conflict: within himself, on one hand, and with the Arab on the other.

The conflict takes on one of two directions; he either sympathises with his Arab neighbour in an overly-romantic way that transcends reality or ignores him (as in the case with the stories of Yezhar Similanski, especially his collection *The Days of Zyclic*). Or he may convince himself of having 'a divine right' upon which Zionism is based. He then reveals his flagrant hostility towards the Arab who tries to unsettle him.

The moral in the story *With One Bullet*, by Yizhak Orbaz, is the same. The story, written after the 1956 aggression, is about an Israeli soldier who was in charge of escorting an Arab prisoner of war. During the trip a friendship develops between the two. The credibility of the friendship is tested when the POW saves the Israeli soldier from a snake that was about to bite him. Their trip ends when they both arrive at the [army] camp, where another Israeli soldier murders the POW with one bullet. The story ends with the following statement: "The caravan moved on. The soldiers travelling in the car ahead of us were singing, 'We brought peace to you...' As for me, I stared a long time towards the grave of my colleague, Ibrahim."

The narrator finds it difficult to treat the Arab POW as a human being who has rights, on the one hand, while on the other his counterpart feels a paternal pity for him.

Even when patronising pity reaches the level of sympathy, the attitude of the Hebrew writer is not altogether free from the Zionist idea which haunts him, and which erects a wall between him and the Arab. In *The Treasure*, by Aharon Megid, the writer tries to demonstrate his sympathy with an Arab refugee who stole across the border to his house, now occupied by a Jewish family, in search for valuables he had buried and left behind. But what kind of sympathy is that which depicts the Arab as merely panting after the treasure, rather than for his house and homeland? It also portrays his hatred for the Jews and his repeated remarks about his hopes to usurp and delegitimise [Israel], an action he wishes he could implement on the Jewish woman who now lives in the house.

In *Swimming Contest*, by Binyamin Tammouz, the writer reflects the acute psychological crisis resulting from the stubbornness of the Arab to survive. He says that in his childhood he competed with an Arab boy from Jaffa in swimming. The Arab won the race. Days went by and the 1948 war broke out. The narrator was a soldier in the military battalion that attacked Jaffa, occupied it and took that same Arab as a POW. The narrator falls under a childhood urgency to have revenge on the Arab for defeating him. He goes into the pool and begins to swim. At the same time, another soldier shoots the POW dead. The narrator addresses the body by saying:

"It seems to me that he saw me swimming in the pool a few minutes ago. The features of his face are not those of a defeated human being. Here in the yard all of us were vanquished."

Against the literature of the 'existential nightmare,' there is the literature of wanton expansionism which does not see in the establishment of the state of Israel an end to the greediness of Zionism. It refused to accept the borders set by the Armistice agreements, and refused to seek peace on this ground even if the Arabs accepted that. Such literature we may find in the poetry of Uri Zvi Grinberg and in the literature about the superiority of the Israeli and his lust to control all of the land of Greater Israel. The poet Aharon Amir expressed his same feeling in his collection *Poems of the Land of the Hebrews* by stating, "From the mouth of the sea of Basra and Eilat to the waters of the Euphrates and the rivers of Damascus."

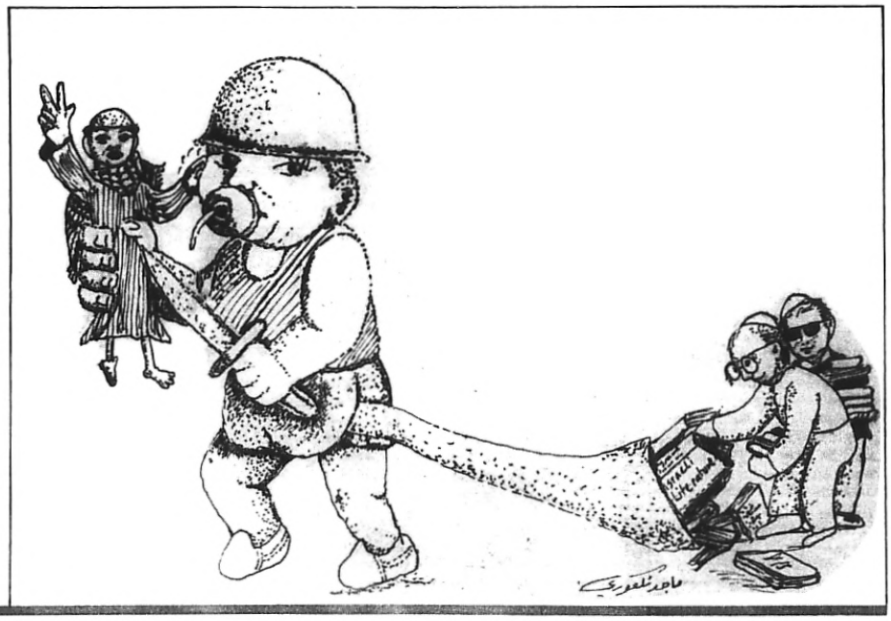
This cheap chauvinist literature flooded the market after the June 1967 war. It went on to depict the Zionist military victory through extremist national brainwashing and by showing contempt to the Arab character. However, from amongst this emphasis there emerged some significant literary works which reflect the acuteness of the psychological crisis resulting from the insistence of this Arab to hold onto his legitimate right in his homeland. In the works of such writers as A B Yehoshua and Ehud Ben Elzer and others we find an illustration of this.

From this literature I shall quote a typical example. It is *Odyssey '67*, a novel by Abraham Yaska. It relates the story of a young Jew who lives in the suffocating atmosphere of alienation which forces him to leave Israel for Italy where he settles down trying to build a new life and to get rid of his alienation. But no sooner had he done so than he fell into the crisis of the eve of June 5, 1967. Following this, he decides to go back to Israel, joins the Israeli army and distinguishes himself in the battle to occupy Jerusalem. Afterwards he returns to Italy. Yaska's hero suffers from 'selective alienation' that vanishes in time of war with the Arabs. The novel is written from the perspective of a greater Israel with great influence and power that enables it to vanquish the poor Arabs in every war.

This chauvinism was not eased until after the October war in 1973; when the legend of the 'inconquerable Israeli soldier' and 'the poor Arab whom Israel can defeat at will' collapsed. The best Hebrew writer to express this new crisis is perhaps Yitzhak Ben Nir in his two stories "Nicole" and "After the Rain."

After Lebanon

It is still too early to formulate the consequences of the Lebanon war (June 1982) upon Hebrew literature.



PALESTINE AND LITERATURE

But the works produced after the war indicate a slight change in handling the character of the Arab as a human being and the owner of rights. *Talks of the Invaders*, by the Palestinian writer Khalil al-Sawahri, points out the dimensions of this change in the Israeli soldiers and officers who were stunned by the insistence of the Palestinian people to survive and hold on fast to its legitimate rights.

We might say that the trend for peace is unimportant, compared with the historic opportunity for permanent territorial expansion. Though it grew stronger following the 5th of June war, it had somewhat eased. But it is still the official trend in Israel.

The Traitor Arab and the Victorious Jew

I shall deal with examples from stories written by the most famous three writers of children's literature in Israel: Yigal Mosenzoun, 'Ido Seter (the pseudonym of Hazan Louban) and Avnir Karmeli (one of five pseudonyms of Shraga Gafni).

Yigal Mosenzoun is the first writer of children's literature in Hebrew. His first series is that of an eight-child group 'Hasemba.' They are all young supermen who allow themselves to take the law into their own hands. Mosenzoun portrays the 'Arab enemies' with cynicism, outrage and distortion. In the eighth volume, 'Hasemba' is being held captive by the Arab Legion. We encounter the character of *Sheikh* Khalil Hmaidan Abu Ali, who betrays his own people in return for a sum of money. The companion of this *sheikh* is a person called 'Majnoun' [the mad]. The reason for calling him 'Majnoun' is that by force of the orders of the *sheikh*, he attacks the victim and chops off his ear and nose. This character is repeated in other books such as those about the big-bellied traitors whose eyes spark with fear, like those of rats — so says he.

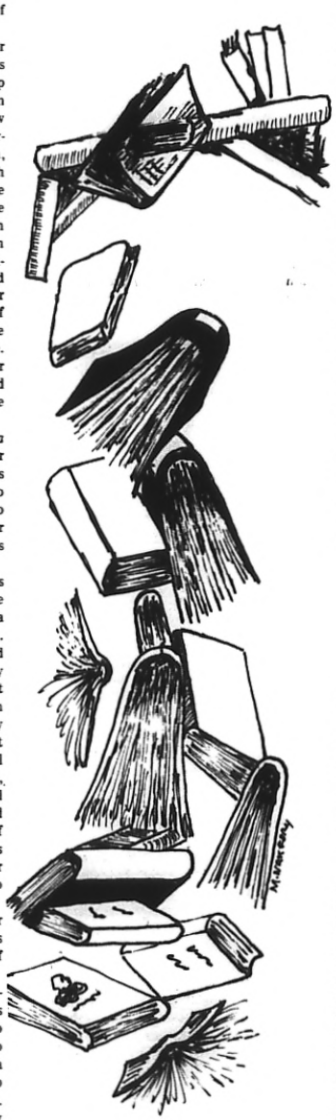
In the thirteenth volume, *Hasemba in the Border Ambushes*, the author removes the Arab character from all his historic surroundings and leads him to risk his life by infiltrating the border to convey information to the commander of Hasemba on the activities of Arabs along the border.

'Ido Seter explicitly declared his tendency towards children's literature by saying: "I do not support the idea that the writer is a man of education. When a person reads a gentle book and then faces a family crisis, he may commit a murder. We live in an era that is characterised by complications with the Arabs in such a way that we may call the fields 'full of blood.' It is not fair, under these circumstances, to tell nice stories to the children about flowers, butterflies and pure olive oil. This will lead to a crisis; the child will read stories about the beautiful singing of birds — and all of a sudden, he encounters war here and fears there. He will suffer from a crisis of credibility. Can we so deceive our children?"

"I hate Arabs," declared 'Ido Seter with absolute frankness. He introduces his books with the most repugnant of words to his young readers:

"So it will be, comrades. Sometimes we imagine that everything is alright and that there is nothing to worry about. There seems to be no surprises in store for us. Then all of a sudden, an unknown person springs up against us with all kinds of explosives. In his eyes there is a sinister conspiracy and in his heart there is malignant hatred. This is proof that war against the enemy is going on. We can do nothing about it. We have to face it, with whatever might be available to us so as to destroy it again. But with what? With a revolver, a knife or with the pair of boxing gloves. Everyone participates in the game. Believe me that the word 'all' is not used sarcastically. It is a game for life or death."

Avnir Karmeli is a pseudonym for a person whose real name is Shagra Gafni. He authored about 110 collections of stories for children. This pseudonym is one of five pseudonyms the writer tries to mask himself behind so as to disseminate his savage racism poison. The other pseudonyms are: Etan Dror, Un Sarig, Yigad Golan and Etan Nuteif. In his stories, Karmeli surveys the state of Israel as if it were the old Biblical land of the Hebrews. He looks forward to the Hebrew resurrection in the land of the Hebrews from the Euphrates to the Nile. He sees in it a source of life for all humanity and a lighthouse for the vicissitudes of fate. It is worth noting that the works of Karmeli, by virtue of their rapid dissemination and their wide readership, play a role in forming the consciousness of Jewish children to an extent that the history books taught in the Hebrew schools are unable to do, despite the distortion and falsification which they contain.



His stories are full of contrasts between the savagery of the Arab and the civilisation of the Jew through a comparison between an Arab village and a Jewish kibbutz.

For illustration, we quote the following excerpt from a story entitled "The Sailors at Work":

"There is no kibbutz in the country whose men sought greater to live in peace with their Arab neighbours and to help them as did the kibbutz of Beit Geiba. Despite the fact that Arab bands have, more than once, raided this kibbutz, and despite the fact that Arab farmers, at the behest of their respectable leaders, attacked the men of the kibbutz while the latter were tilling their fields, the kibbutz never gave up its peaceful ways. It always forgave its attackers and always looked forward to signing an everlasting alliance with them" (pp 65-66).

Karmeli, faithful to the Zionist culture saturating him, followed the imperialist principle of 'divide and rule' when talking about the Arabs. In a third anecdote ("The Sailors in a Crushing Operation"), we find ourselve face-to-face with the Druze hero whom the Arab (in keeping with the Karmeli-created type) views as being "unfaithful to him like the rest of the Druze who inclined themselves towards the Jews." As for the Jew, he views the Druze not as "a non-Arab betraying his people and giving us information in return for money. Rather he views him as a Druze human being from Daliat al-Carmel who harbours deep hatred for the Arabs."

In more than one anecdote the mosques are simply referred to as sanctuaries for Arab gangs whose members harbour enmity and hatred for the Jews.

Good Arabs Are Dead Ones

The good Arab, according to Karmeli, is the dead Arab or the one who has melted away in the Hebrew nation. In his story "The Young Athletes Are Coming Back," he calls upon the Arabs, whom he considers to be the offspring of 'Bani Israel,' to melt into the Hebrew nation. He described the young Arabs who decided to tie their fate with that of 'Bani Israel' as follows:

"Many Arabic-speaking young people began to believe that they are the descendants of the ancient 'Bani Israel' who remained in the country. They did not go into exile after the Romans destroyed it. When the Arabs occupied the country, the majority of the Bani Israel inhabitants found themselves forced to accept the religion of the occupiers and their customs unwillingly. Now — so believe the Arab young people — time has come to go back to the fold of their original nation — the people of Israel, to participate in the process of its resurrection on an equal footing" (p.25).

After the October War

If the political reality ensuing from the June war has allowed the banning of *The Queen of Doves* play, for merely trying, out of pure idealism, to defend the Arab as a human being and the owner of rights, then the political reality ensuing from the October war motivated many young playwrights to repeat this attempt. They did so with greater willingness to delve into the inner psychic depth of the Arab hero. But there is still a wide gap between what remained of togetherness and presenting the Arab with the human traits which he deserves as a human being having rights.

Two plays, at least, *Sylvester 72*, by Yehoshua Sobol, and *Chittz*, by Hanoch Levin, are worthwhile.

In the first, Sobol holds the Israeli community as the accused. He points out some unhealthy phenomena such as that of the warlords and the ugly Israeli occupation. The following quotation from the play illustrates this point (the dialogue is between Yu'ash, the sweet Israeli, and Bo'az, the ugly Israeli):

Y: At last... you have all you wished for.

B: Almost all... a rewarding workshop, a car and 20 servants.

Dina: Why should you be greater than what you really are?

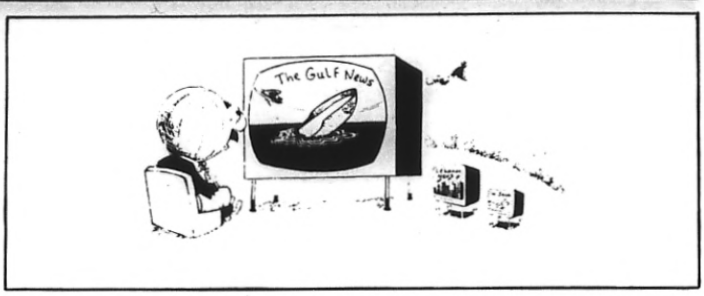
B: Oh, sweetie. Don't take things so seriously. With me, the workers enjoy special treatment, though they are Arabs. They have never dreamed of earning so much as they are earning now. They are ready to lick my foot.

What is new in this play? The new thing is that it says what *The Queen of Doves* wanted to say then, in a more straightforward and clear manner. Even Hanoch Levin himself shows more directness, clarity and caution (regarding the Arab character) in his play *Chittz*. The Arab hero is the objective equivalent of a crushed worker who shows up through the song of the "Two Buses." "I have two beautiful buses. One is orange and the other is rose. We use them to haul cows at night. Sometimes we haul workers in them to their job sites in the morning. Once a worker made a mistake. He loaded a black worker instead of a cow. They took him to the slaughterhouse, where they slaughtered him in accordance with the religious rites. The judge decreed that damages be paid for. The family of the worker made good my loss by paying me the difference between the price of the worker and that of the beast. To prevent the recurrence of such an incident, I passed a very firm law demanding every worker boarding the bus to sing songs of joy and pleasure."

The Israeli critic Ufrat Gidun hoped (that was in 1978) that the coming years will see the emergence of Israeli plays that present real flesh and blood Arabs, Arabs in their own human capacity. To what extent did the past years fulfil Ufrat's hope? We have seen a number of Israeli plays with Arab characters at their centre: *Devils in Demas*, by Sami Michael (currently shown in Haifa theatre); *Na'im*, adapted from a novel *The Lover* by Abraham Yehoshua; *Protection*, adapted from a novel by Sami Michael with the same title; *The Soldiers Set Out*; and many others.

In all these plays the Arab character remained a stock — nice and well-moulded. It can be anything save what it is. (Translation: Al Katib, No 45)

WINDOW ON THE ARAB PRESS



The heated trouble spots in the Gulf and in Lebanon as well as the PLO inter-factional meetings in Aden received the major coverage in local papers this week.

The local dailies saw a ray of hope in the long-lasting Iraqi-Iranian war after the two sides accepted a UN supervised agreement not to shell civilian areas. **Al Sha'ab's** lead story June 12 said that the end of the Gulf war is near. The escalation of violence in Lebanon was described by **Al Quds** daily on June 10 as a "black day in Beirut."

Local papers gave prominence to the internal Palestinian dialogue going on in Aden between a delegation representing Fatah and a joint delegation representing the Popular and Democratic Fronts for the Liberation of Palestine, the Palestinian Communist Party and the Palestinian Liberation Front. **Al Fajr** daily quoted deputy commander of the PLO Khalil Wazir as saying that "national unity is a must."

Iran Plays With Fire

The dangers of an escalation in the Gulf war grow as two Iranian jets were downed in Saudi airspace. Washington's quick announcement of the dog fight and its rushing of more 'AWACS' planes to Saudi Arabia, indicates that it is hoping the war will escalate so that it will be able to strengthen its political and military situation in the Gulf region in order to dominate the whole region after it failed to do so in Lebanon.

By attacking ships from other Arab nations, Iran's leaders are making the mission of the US imperialists much easier and hurting the influence of Arab nations which took a neutral position regarding the Iran-Iraq war and forcing them to re-evaluate their positions if the Iranian government continues on this road.

The front of the reactionary regimes in this region is weak. Washington was not able to use this front to serve its plans, particularly the Reagan plan and the May 17 agreement in Lebanon. However, recent Iranian attempts to escalate the war can reunite this front and increase Washington's influence and that of its Arab agents.

In light of this situation and as those who support the Reagan plan are visiting Gulf states and as more US weapons and advisors are being shipped to the Gulf, it is necessary that Syria and Algeria persuade Iran of the dangers of its tactics, not only for Iran, but also for anti-imperial struggle.

AL TALIA
June 7

Jewish Terrorists Off Easy

Jerusalem's central court sentenced yesterday Noam Yanon from Kishet settlement in the Golan to an 18-month prison term after he was convicted of transporting 50 explosive devices from Nouf settlement to his settlement. Judge Shlomo Brener said in the court decision that "the defendant expressed remorse for what he has committed."

The judge explained his light sentence as part of a deal reached between the defendant's lawyer and the prosecution in which the defendant confessed to the charge of only transporting 50 explosives and not to membership in the underground Jewish network.

An 18-month sentence for someone who transported 50 explosives to be used to blow up a holy site in Jerusalem or elsewhere, is a very strange one. It is a very serious charge. We do not believe such a light sentence will prevent other 'fanatic' groups in Israel from forming similar terror cells to destroy and kill.

In addition, everyone charged with membership in the underground terror group can deny this membership so that he can get a lighter sentence.

AL FAJR
June 8

US Versus UN

The secretary-general of the UN is continuing his mission in the Middle East where he will be facing three critically tense situations: the Palestinian issue which is the crux of the region's crises, the continued Israeli occupation of south Lebanon, and the Gulf war which is threatening to expand and start an international conflict.

As for the Palestinian issue, de Cuellar's visit and call for an international conference to resolve the crisis comes at a time when all other plans and attempts introduced from without the international organisation have failed.

An initiative by US President Reagan was stillborn because, like all other non-UN initiatives, it ignores the crux of the problem which is guaranteeing the legitimate rights of the Palestinian people for self-determination and an independent state.

However, the international organisation lacks the right atmosphere to play its legitimate role. The US and Israel had been fighting the UN. There are also many Arab nations which follow, in a humiliating war, the footsteps of the US as Sadat did when he took the issue away from the international organisation and put it in the hands of Washington. The European nations also support, in general, the US position and refuse to play a positive role.

This situation developed as a result of a change in the balance of power in this region in the favor of the US and its allies. If returning the issue to the hands of the interaational organisation is a demand, then there should be serious and hard work to change the balance of power to favor the Arab people. This is the only way to get out of the present situation.

AL SHA'AB
June 9

Last Chance Dialogue

With the beginning of the third round of talks in Aden between a delegation representing four Palestinian organisations, on one hand, and representatives of Fatah's Central Committee, on the other, in order to reach a political alliance that would expand the circle of national Palestinian dialogue to preserve unity in the PLO, we should point to the intense activities by members of the Palestinian right-wing groups to undermine what has already been agreed upon during the previous two rounds of talks in Algiers.

In this activity what Arafat announced again is that he intends to call for a general popular conference and to convene the Palestine National Council on July 10, in spite of an agreement in the first round of talks not to convene the PNC prior to a comprehensive political and organisational understanding among all the Palestinian groups.

This is in addition to Arafat's continuous deviation from national Palestinian goals. This confirms that he cannot retreat from this destructive line and policies.

Therefore, it is becoming clear that any solution for the crisis among the Palestinians is dependent on adhering to the decisions of the PNC and to hold Arafat and whoever ignored these decisions as responsible for their acts.

The third round of talks in Aden to preserve unity in the PLO may be the last chance. This requires that the Palestinian masses act to stop deviations and to oust those who deviated in order for the journey to continue without obstacles.

AL MITHAQ
June 9

Alignment's Deep Sleep

Al Hamishmar, the newspaper of the Mapam party known as Labour in the Alignment, was forced to write an editorial yesterday warning the Alignment against falling asleep as a result of the way the Alignment is fighting the elections battle against the Likud. As the main opposition, the Alignment should appear to the masses as a power which is fighting the failure of the Likud on all fronts, according to the editorial.

But it went on to say that "there is, so far, no feeling of struggle in the Alignment campaign." This is in spite of the fact that "there is no reason not to expose mistakes in the Likud government in areas of economics, the war in Lebanon, social disintegration, and the appearance of dangerous anti-democratic phenomenons."

Mapam's *Al Hamishmar* ended its editorial with the following: "The Alignment has a duty to protect the elections battle and to get the people to feel the crucial issues. The competition is not over commercial relations, it is a battle for the establishment and future of the state and the Israeli society."

This conclusion by *Al Hamishmar* confirms our belief that it is the crucial issues which will determine the elections.

We have worked hard to bring this truth to our people and all progressive and peace forces in Israel. That is why we felt sad to see some people trying to split the ranks and to distract us from these issues, especially now.

We consider this conclusion by *Al Hamishmar* as a contradiction to the insistence of leaders of this party to continue on the same line as the Alignment under the leadership of Labour.

It seems the leadership of Mapam, despite what has happened, is unable to understand that the this 'deep sleep' by Labour in facing the Likud is not a technical mistake but the true and firm result of a Likud policy adopted by Labour which it refuses to change.

The 'sleep' also makes us suspicious. Are there moves now to form a national unity government once the elections are over? More than that, does the Labour know about things that can happen during the elections battle which they will merely wait for now and decide afterwards to heat up the battle?

What ever the reason is for this Alignment 'sleep', one thing is very clear and that is the calculations of the Alignment are also confused, not only the Likud.

Labour leaders are using the Arab voters to heat up the elections. This is also the case of Ezer Weizmann.

This is also true about official Jordanian policy which sees its hopes in the Reagan plan and the return of the Alignment to power fading away. That is why we see the Jordanian television calling on the Arab voters to vote for Avneri's 'Arab' list.

But a coin has two faces. The other face is that playing around with the Arab voters boosts Arab faith in their ability to influence the elections. It also encourages them to carry out their role in the battle for their rights in their homeland and for the right of the Palestinian people for a just peace.

This depends on their determination to strengthen their ranks and to follow the road of the Front.

AL ITTIHAD
June 11

BZU's Basic Health Series

إنّ مفتاح شفاء الطفل
هو الأم وليس الدواء.

Bir Zeit University's Community Health Programme issued June 16 a health instruction leaflet as part of its programme to educate and advise members of the community on various health issues.

The leaflet, entitled "When Not to Take Medicines," explains in simple language basic health advice on the issues. The health instruction leaflet was arranged by Mohammed Said and is distributed to most villages and refugee camp residents in the West Bank and Gaza Strip.

Student Convicted Of Unlawful Assembly

A Palestinian Tulkarm resident Munir Baransi, 24, was convicted June 13 with attending an allegedly 'illegal meeting' in Jenin on Land Day, March 30 1984. The Israeli military court in Jenin sentenced Baransi, Bir Zeit University student, to 45 days in jail and a fine of IS5000 to be paid in a one week period on charges of incitement. He was also sentenced to four and a half months suspended term.

Baransi was arrested May 2 on charges of calling on people to use the armed struggle against the Israeli occupation and of supporting the PLO. He was defended by Jerusalem lawyer Lea Tsemel.

Israeli military court in Lydda sentenced Adnan Ala al-Din Natshe to five months in prison and 25 months suspended June 13 on charges of membership in an illegal organisation. Natshe is an ex-prisoner who served five years in prison from 1975-80 on security charges.

Tawjihi Exams Begin

13,608 Palestinian students in the West Bank started June 13 taking their *tawjihi* exams marking the end of their 12 high school years. The exams last 10 days.

Dr. Mohammad Zuhdi Ghazaleh, director of the general exams committee, said the students would sit for exams in 176 halls in the West Bank's provinces.

Ibrahim Suleiman, the director of the education department in Ramallah, told *Al Fajr* that fifty percent of graduating students will not find seats in local, Arab, or foreign universities. "The educational level of students is low," said Suleiman. This year students of Ramallah schools did not lose many days as a result of strikes or closures. Only twenty school days were lost, he said.

At the Nuhza/el-Hakawati Theatre, Jerusalem, Tel: (02) 288189

June 15, 16

Jawal theatre from Sakhnin presents *Al Farafir*, a play written by Egyptian playwright Yousef Idris, 8:30 pm (Arabic).

June 17

Kamal Boullata exhibit of serigraphs begins 3:00 pm.

June 17, 18

Ramallah-based Najoom theatre troupe presents the premier of *The Game of Life and Death* play, written by Syrian playwright Riad Ismat, 8:30 pm (Arabic).

June 21

Cinema Club:
Apocalypse Now — 7:00 pm.
Lucia — 9:00 pm.

Announcement

I, Reverend Naim Nassar, pastor of the Christmas Evengelical Lutheran Church in Bethlehem, President of the Synod of the Lutheran Evangelical Church in Jordan and 'Bishop-elect,' declare herewith that the Synod of the above-mentioned church in its meeting on June 1, 1984 implored, with the votes of all present, Bishop Daoud Haddad to accept the prolongation of his office for a period of two years.

Bishop Haddad accepted this prolongation. The Synod thanked him for accepting, stating its appreciation for his long, eminent services.

At the same time, the members of the Synod present unanimously elected Reverend Naim Nassar to be 'Bishop-elect,' who will start his services as bishop after his installation during a period, the maximum of which is the end of October 1986.

Reverend Naim Nassar Pastor,
Bethlehem Evangelical Lutheran Church President, Synod of the Evangelical Lutheran Church in Jordan Bishop-elect

THE INSTITUTE FOR PALESTINE STUDIES

Journal of

A Quarterly on Palestinian Affairs and the Arab-Israeli Conflict

Another Interpretation

To the editor:

I was surprised by *Al Fajr's* presentation of Afif Safieh's interview May 25 1984 in which it is said that he "adds his voice to those calling to vote for Labour."

Having gone through the interview several times, I think he delivered quite a different message. After underlining the insufficiencies and the ambiguities of the dovish wing of the Labour Party, Safieh repeatedly mentioned that Labour's platform was "beneath the level of Palestinian acceptability."

This explains his call for "a political reassessment" by Israeli public opinion before July 23 and his appeal that the "opportunity for a peaceful retaliation" be seized by Israel and the Israelis.

Peter Marvin
Paris

continued from page 6

Mistaken Identity

that we comprise one-and-a-half percent of the populace here (over 60,000), but in reality the attitude of mind that the state of Israel is a sacrilege and has no *raison d'etre* is present in a number much surpassing the figure quoted by Kollek. One splinter in the Neturei Karta log, the Satmar courtyard, numbers over 250,000 members throughout the world.

Our late Chief Rabbi Yoel Teitelbaum encouraged emigration from the Holy Land, as long as it continues to be dominated by those defying G-d's will. He compiled a treatise after the '67 war in which he decrees that everyone should desist from visiting the Jewish Holy Sites, occupied by the Zionist trespassers, including the most-yearned for Site, the Wailing Wall.

During the advent of the Messiah, the Wisdom of G-d will be made known to all of mankind, and the nations of the world will be gifted with a mutual understanding. The Talmud informs us that the world was created to exist for a period of 6000 years, each thousand year span equal to one day of Creation. The seventh thousand year span, equal to the Sabbath day of rest, will be purely spiritual, with materialism non-existent. We are now in the year 5744 according to the Jewish calendar, based on the Creation.

Our leaders have requested of the United Nations not to append the Holy City to any state whatsoever. A memorandum signed by our Chief Rabbi Yosef Zvi Dushinsky was sent to the Secretary-General of the United Nations at Lake Success in 1947, requesting that the City be placed under United Nations rule or any representation accepted by the three monotheistic religions, and that the residents of the City be declared international citizens. The United Nations complied affirmatively to our requests — but the Zionist State subsequently became its *de facto* government. It is imperative that Jerusalem be removed from the political arena, in order to pave the way to a Middle East accord. We also demanded that the Jewish Holy Sites be placed under Jewish custodianship in place of the Zionist-Political watchman now in charge. We must also note that at the outset of the Zionist establishment, thousands of orthodox Palestinian Jews lawfully opted out of becoming Israeli subjects.

Neturei Karta
Jerusalem

continued from page 7

Armenians

Bishop Kazanjian permenant residency, they agreed not to deport him.

Community Involvement

The crisis quietened in the Armenian Church and community, only to restart this spring. Sources in the Armenian patriarchate said that the latest round of trouble is the work of Ajamian who, they claim, is trying to show the Israeli authorities that the best solution is to deport Kazanjian and return him. After the latest clashes, Jerusalem Mayor Teddy Kollek sent a letter to Interior Minister Yosef Burg demanding that he carry out the decision to deport Kazanjian. According to George Hantilian, an administrative official in the patriarchate, Armenian Patriarch Yegeshe Derderian told Burg not to interfere. In the end Burg, took no action, whether to avoid further bad publicity from local and international groups or in view of the coming Knesset elections.

Catholicos Vascin I

Most recently, the supreme head of the Armenian Church Catholicos Vascin I sent a telegramme to Jerusalem April 24 asking that Bishop Ajamian leave the city permanently in order to represent Armenians in the Middle East Council of Churches in Geneva. Jerusalem church officials posted the text of the telegramme at the entrance of the convent with a deletion of the state of Ajamian's future mission. Ajamian charges that he never received the message, but church officials insist that Ajamian will soon be leaving; otherwise he might be defrocked, which only the Catholicos can do. The internal fight in the Armenian Church will not produce any winners, and the likely loser is the Armenian Church. The reputation of the church in the Holy Land is low among Christians and Muslims.

When asked whether Ajamian could return to the church, Archimandrite Sevan Gharibian answered "no way." Gharibian, who is the secretary of the executive committee of the convent, said that in one year alone, Kazanjian has doubled the income from rent of the church property to over $485,000.

WEEKLY REVIEW

June 6, 1984

FULBRIGHT SCHOLARSHIP

The International Council for Scientists Exchange chose Najah University Chemistry professor Dr. Radi Saleem for a Fulbright scholarship. Dr. Saleem, who is the first West Bank professor to receive this scholarship, will do his research at Louisiana State University.

EULOGY FOR HANNA MUQBIL

RAMALLAH — A eulogy for Hanna Muqbil, general secretary of the Arab Journalists Union who was assassinated in Cyprus May 10, is scheduled to be read in Taybeh on the 40th day following his murder.

The ceremony will begin at 11:00 am at the Taybeh compound hall.

DURA COUNCIL MEMBER RELEASED

DURA, HEBRON — After serving a thirty-month imprisonment on political charges, the Israeli authorities recently released Abdallah Rajjoub, member of the dismissed Dura local council.

WOMAN PRISONER SUFFERING

RAMLE — Jerusalem resident Majeda Salameh, presently being held at Neve Tertza prison, is suffering from an acute allergy in her eyes. Salameh asked prison authorities some seven months ago to allow an ophthalmic doctor to see her but the authorities refused her request.

Salameh was arrested January 13, 1983 and was later sentenced to a five-year term.

460 PRISONERS IN ANSAR

BEIRUT — The head of the Red Cross delegation in Beirut, Michel Amiget, stated that Red Cross officials have visited 460 prisoners being held at Ansar camp south Lebanon. Amiget said in a press conference that most of the prisoners are Lebanese Shi'ites, and a small number of Palestinians some of whom were released in the POW exchange.

3000 DEMONSTRATE IN TEL AVIV AGAINST LEBANON WAR

TEL AVIV — 3000 Jews and Arabs participated in a protest demonstration called for by the Yesh Gvul movement and joined by the Committee Against the War in Lebanon. One of the banners that was raised read "Two years have passed since the two days," referring to Sharon's statement that it was possible to end the war in 48 hours.

June 7, 1984

MILD SENTENCE TO SETTLER TNT MEMBER

The Israeli central court in Jerusalem sentenced No'am Yanoun, an Israeli settler from Qeshet settlement in the Israeli occupied Golan Heights, to one-and-a-half years actual imprisonment, and another one year and a half suspended sentence. He was convicted of transporting 50 explosive devices for the Jewish terrorist TNT group.

In the court verdict, the judge said that the settler, 27, had expressed regret for what he had done. The judge also said the prosecution and the lawyer for the accused had reached an agreement by which the settler admitted transporting the explosive devices in exchange for omitting the charge of membership in the terrorist group.

THE ILO: OCCUPIED TERRITORIES' WORKERS WORK UNDER INHUMAN CONDITIONS

A report on the conditions in which Palestinian workers in the occupied territories work will be presented to the annual conference of the International Labour Organisation which opened in Geneva June 6. The report was prepared by a special research committee which visited the occupied territories last March. The report stated that there are 92,000 Palestinian workers, making 6 percent of the labour force, employed in Israel. The report also said that there are 40,000 workers employed illegally who work under inhuman conditions.

UNIONISTS SENTENCED

Israeli military court in Lydda sentenced three Jerusalem youths to various prison terms after they were convicted of membership in PLO organisations.

Kazem Mar'i was given 18 months imprisonment, and another 18 months suspended term. Asa'd al-Ghazali was sentenced to one year and another year suspended sentence. Walid al-Mahlous was given 18 months, of which nine months is actual imprisonment.

The three youths, members of the administrative committee of Construction Workers Union in Jerusalem, were arrested last February.

SETTLER KILLS 7 CAMELS

Israeli police arrested a Jewish settler from Kfar Adumim settlement in the Jordan Valley area after he shot and killed 7 camels belonging to Mohammed Yousef Abu Dahouq, from Al-Jahalin tribe. The settler claimed that the camels grazed near his green house.

VILLAGERS APPEAL LAND CONFISCATION

Jerusalem lawyers Felicia Langer and Jawad Boulus are planning to appeal the confiscation of 1500 dunums of land belonging to Palestinian residents from the town of Halhoul, Hebron district.

The Israeli military authorities had declared the area, which is located in the Arnabeh area in Halhoul, off limits to local residents nearly three months ago. More than 70 percent of the land is planted with fruitful trees.

Landowners are now busy preparing their ownership documents in order to go to court.

ARAB STUDENTS COMMITTEE AND CAMPUS DENOUNCE RACIST REGULATIONS

HAIFA — The Arab Students Committee and the progressive CAMPUS Jewish movement denounced, in a press release, the latest academic regulations declared by the Technion Institute which raised the matriculation average of applicants who have served in the Israeli army by 6 points.

JUNE 8, 1984

LAND SALE IN PRISON

Israeli newspaper *Yediot Aharanot* reported yesterday that land sale documents were signed in Moscobiyya detention centre between a member in the Jewish terror underground and some landbrokers. Arab residents are to be brought to the detention centre to complete transactions for the land sale.

FRANCE WON'T MOVE

AMMAN — A diplomatic source in the French Embassy in Amman said that the French government will not transfer its embassy from Tel Aviv to Jerusalem. The French source added that France is committed to establishing good relations with Arab countries.

Damascus Gate: *Ramadan* **festivities get into gear after sundown. Here, food vendors compete with firecracker salesmen for business with nighttime merrymakers/AO photo**

TURNED CHEEKS

Barakat Odeh Abd el-Hamid from Jib, north of Jerusalem, expressed his resentment because of police inaction regarding the theft of soil. Abd el-Hamid said that an Israeli called Shika Mordachai grabbed two truck loads of soil. When Abd el-Hamid tried to stop him, Mordachai slapped him and drove away.

PERMISSION TO REBUILD

Three Palestinian families of the Palestinian fighters from Gaza demanded permission to rebuild their demolished houses. On April 14, Israeli authorities demolished the houses of four Palestinian commandos in immediate revenge against the families of the *fedayin* who were killed during the operation. Advocate Felicia Langer said: "There is no justification to punish parents for the acts of sons."

ALAMI'S REQUEST DENIED

Al Quds learned that the Israeli authorities denied the request of Islamic Supreme Council head Sa'ad Eddin al-Alami to have border patrol guards stationed inside the Aqsa yard removed. Border patrolers entered the Mosque two months ago.

ONE YEAR FOR SLAP

AFULA — A judge in Afula magistrate court sentenced an Arab man, Ali Shibli, 23, from the Shibli Beduin tribe to one year in prison and an additional year suspended after being convicted of having hit a 9-year-old Jewish child who trespassed on his land.

Shibli was said to have told the child, "What are you doing here: Why are you walking on our land? Soon a war will erupt and your father will die in it." The Judge Oded Girshon sentenced Shibli because he damaged Arab-Israeli relations.

HEAD OF ISRAELI INTELLIGENCE BEAT FEDAYIN

HaAretz daily said that an eyewitness to the beating to death of the two bus hijackers has testified that the head of the Israeli intelligence (Shin Bet) participated in beating up the commandos. The testimony was denied by the head of intelligence.

APPEAL OF DEATH PENALTY

LYDDA — The Israeli military appeals committee in Lydda is expected to look into the appeal by two Palestinians who were given the death penalty. The two who were sentenced six months ago were accused of having killed an Israeli soldier who they picked up hitchhiking.

PRISON TERM FOR HEBRON U. STUDENT

A speedy trial was convened for Hebron University Student Council member Nitham Ja'bari. He was sentenced to six months in prison and a six-month suspended sentence on charges relating to the yearly Palestine week exhibit at the university. Ja'bari and three other students including the university's student body president, Jibril Barki, were arrested a few days ago.

ARENS PERMITS PROGRESSIVE LIST

TEL AVIV — Israeli defence minister Moshe Arens has decided not to ban the Progressive List for Peace from entering the upcoming Knesset elections. Arens,

who met with the list's representatives, stressed in his meeting with them their relationship with the PLO.

June 9, 1984

ARAB NURSES FIRED FROM TEL AVIV HOSPITAL

Two Arab male nurses were fired from a Tel Aviv hospital. The firing, which the nurses say has racist overtones, came after charges against the nurses that they used terrorist tactics against Jewish patients. The nurses denied the charges and said that their complaints about discrimination against them by fellow nurses and employees were never answered by hospital management.

2553 TAWJIHI STUDENTS IN HEBRON

2553 male and female students in the Hebron district are expected to sit for this year's matriculation exams.

AN ISRAELI TAX MAN APPOINTED

TULKARM — The Israeli authorities moved the head of the income tax division in Tulkarm, Taleb Jalaad, to Nablus. His local post was taken over by an Israeli tax official.

JENIN TO GET ISRAELI ELECTRICITY

JENIN — Electric employees began installing pylons in order to hook up the city's lines with the Israeli electric grid.

June 10, 1984

13 ARAB FAMILIES UNDER THREAT OF EVICTION

JERUSALEM — Israeli police notified 13 Arab families living in al-Shayah/Ras al-Amoud area that they must vacate their houses within 21 days. The police claimed that the houses were built on land which was bought by a Jewish company in 1928. The police base their eviction order on an Israeli court ruling issued in 1977.

HIJACKERS' FAMILIES ASK FOR ZOREA REPORT

The families of two of the commandos who were killed by Israeli troops after soldiers stormed and took over the bus in Gaza petitioned the Israeli High Court in order to oblige Israeli defence minister Moshe Arens to turn over the findings of the Zorea Commission to them. The families charged that only certain parts of the commission's findings were made public.

NO MEDICINE FOR HEART PATIENTS

GAZA — Pharmacies which are run by the Israeli health department informed their patients that they will be unable to provide medicine next month for heart patients.

CONSTRUCTION BAN LIFTED

RAMALLAH — The Israeli Higher Zoning Committee decided to cancel an order banning construction on land in the Shi'ab Kasseb area in al-Bireh. The decision came after landowners objected to the Israeli Military Objections Committee against the authorities' decision to declare the area restricted for construction. The Higher Zoning Committee also authorised landowners to prepare a zoning map for the area in order to start issuing building licenses for them.

FIVE NEW COLONIES

TEL AVIV — The Israeli ministerial committee responsible for settlements agreed to establish five new settlements in the West Bank and Golan Heights.

Kiryat Kanat and Delout will be established in the Golan while Elishanea, Hazit and Nerea will be established near the existing settlement of Arieh in the West Bank.

Outside Jaffa Gate: Israeli army troops casually checking IDs of Palestinian passers-by/AO photo

TWO PRISONERS TRIED FOR KILLING COLLABORATOR

TEL AVIV — Two Palestinian prisoners were brought to the Tel Aviv district court and charged with killing a fellow prisoner who cooperated with prison authorities. The trial was postponed till June 25. It is noteworthy that the two prisoners are serving life sentences on security charges.

SIX YEARS IMPRISONMENT

JERUSALEM — An Israeli military court sentenced Samir Hilouh to six years in prison on charges of belonging to an illegal organisation. Hilouh was handed over to the Israelis by the Jordanian authorities.

MUSA ALAMI 89

Palestinian lawyer and politician Musa Alami died in Amman at the age of 89. Alami established the Alami Agriculture project in Jericho in 1944. The major food production project is still operating.

June 11, 1984

PRISON WATCH-TOWER SET UP IN KALANDIA

The Israeli forces built a watch-tower with floodlights in Kalandia refugee camp, north of Jerusalem. The tower is located between two schools in the camp to prevent the students of these schools from throwing stones at Israeli vehicles. The residents distributed leaflets denouncing the erection of the tower.

MAY REVOKE DEATH SENTENCE

The Israeli attorney general accepted the request of the defence lawyer to mitigate the sentence against two Arab youths from death to life imprisonment.

The military court of appeal postponed issuing a judgement on the case until further notice. The defence lawyer is asserting that the confessions of the two defendants were taken by coercion and torture.

UK JOURNALIST HARASSED

Israeli censorship threatened to take action against the British *Guardian* correspondent in Israel, James McManus. The Israeli censor summoned the correspondent and threatened him with sanctions if he again publishes any material without submitting it to the censor first.

June 12, 1984

FARMLAND TURNED INTO SETTLEMENT ROADS

Israeli bulldozers opened several roads on farmland belonging to Jib villagers, northwest of Jerusalem. The landowners are filing a case against the authorities.

KHALAF AND TAWIL DENIED INFORMATION

JERUSALEM — The Israeli state attorney turned down a request by Ibrahim Tawil and Karim Khalaf to examine the files in the case involving the Jewish terrorist organisation concerning the assassination attempts on their lives.

Khalaf and Tawil submitted their request through East Jerusalem advocate Darwish Nasser, who has attended the court sessions as an observer.

SETTLEMENT IN THE HEART OF GAZA

The Israeli daily *Davar* reported that members of Kfar Darom *Yeshiva* recently toured various parts of Gaza with the intention of building a Jewish residential area in the heart of Gaza City.

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Galilee Beduin

yesterday, making use of our lands" says the residents' spokesperson. "They grow fruit and vegetables and live on the land. Isn't this discrimination? There is no justice in this world." He quotes from the Bible, saying, "Do unto others as you would have them do unto you." The authorities claim that the Beduin should be concentrated in one area and that it is not acceptable that every few families should live in a different area. The building contractor accepts the offer. "However," he says, "they should populate us in the area near our lands. There is enough land for us and for the Mitzpim."

The Beduin drama should touch the conscience of Israeli public opinion and raise sympathetic cries to their situation. No one can deny their right to live in a place where their roots are deep. No one can ignore the existing discrimination between two kinds of citizens of the state. It is impossible to believe what we see. The electricity network that connects the *mitzpe* houses doesn't reach the Beduin homes. Also the water network doesn't reach. The Beduin continue to use well water, despite the recuring problem of impurities. The asphalt road doesn't reach the locality. The Beduin want asphalt. However, the government refuses to give them permission to pave it, even if they raise the money themselves. The conclusion is quite clear: to pressure them on all possible grounds, in order to break their spirit and to bring them to the point where unwillingly they will be compelled to leave the place. However, the Beduin, having already suffered 36 years, will continue to live under the hard conditions with the hope of an improvement, a hope born in their hearts. Old Abu Ahmed, who continued to cook the bitter coffee, declared aloud: "When they come to destroy our houses, we shall raise tents and will continue to live here."

Moshe Sela', chairperson of the Planning and Construction Committee in the Western Galilee, agreed to discuss the problem on the condition that the conversation concentrate on the issue of the five Beduin who are imprisoned according to a court order. However, the conversation took its own course. It is well-known that the government has never given construction permits to the Beduin. That is, all the existing houses in the locality are illegal and the court should issue orders of demolition. Now only five peole are being tried for unpermitted construction. Aren't these five mere scapegoats?

Mr Sela' rejects *a priori* this definition. In his opinion, the trial of the five began in 1974 and ended only in 1984. He sees nothing wrong in this, that an extended construction trial should last so long. He admits that bureaucracy is a problem in many cases. What is most interesting is that he strongly accuses the defendants of extending the trial through deviations and tactical tricks. What is he talking about? No response. Mr Sela' is very cautious in his statements and is aided by his personal assistant, who is aided by pen and paper, in order to record everything and to 'throw in' words every now and then, but off the record.

On the question of why the *mitzpe* people are given permits and the Beduin are not, he responds, "The *mitzpe* has a general plan that is direting us and the Beduin have no plan." The District Planning and Construction Committee has no intention of stressing a plan that will enable the Beduin to build legally. The ideal solution, in his opinion, is Nahal Salmon. They must transfer to the location where the government has invested tremendous sums. There is no other solution. From his words it is clear that the fate of the Beduin is their transfer to Nahal Salmon. There is no escape. There is no other choice.

Sela' doesn't evade the question and responds that when the time comes, all the Beduin will be arrested and tried for unlicenced construction. He is not prepared by any means to accept the Beduin proposal that they be concentrated on their present locality. For him, they may live in Nahal Salmon and return daily to cultivate their lands in the region. What lands? No response.

Here a question arises: who will win the struggle? There is no clear-cut answer. Will the governmental policy of discrimination overcome the law or will the attachment to the land and to the homes defeat, as never before, the executing authority? (Translation: Al Hamishmar, May 27, 1984)

HaAretz's West Bank correspondent, Zvi Bar'el, ridicules the arbitrary nature of censorship, in this commentary on the imprisonment of Gaza artist Fathi Ghabin.

Fathi Ghabin Loses to the Thought Police

Fathi Ghabin, 37, was sentenced to six months imprisonment and fined IS30,000. Fathi, a resident of Jabalya refugee camp, did not go to high school and never studied in any art institute but he is an artist. Now he is a famous painter, not because of his symbolic paintings which reflect the reality of life for Palestinians in the occupied territories but because of the publicity from the issuing of a sentence against him.

In March 1983 an exhibit was organised at the Islamic University in Gaza as part of Palestine Week. The security forces, fearing there might be paintings displayed which would increase the hatred against Israel, raided the exhibit and confiscated a number of paintings, including seven of Fathi's. Three months later, the security forces broke into his home and found several copies of *Al Bayader al-Siyasi*, which appears in East Jerusalem, and *Al Shira'* (which was closed by order of the Jerusalem district commissioner, an order which has never been explained). These weekly magazines fall within the legal term 'banned material' and in official statements they are called 'inciting material.' Fathi was arrested [for 17 days — ed] and released on bail till his trial.

As it turns out, inciting material is a matter of geography. The weekly *Al Bayader*, which is banned from distribution in the West Bank and Gaza Strip, is sold in East Jerusalem without any restrictions. There, whoever is interested can go to a newspaper stand and buy it. But if he puts the magazine in his bag and travels to his house in Nablus, Gaza or Bethlehem, he is liable to be brought to military court. Theoretically there could be a situation — it already partially exists — in which the population of the occupied territories could gather in bookstores in Jerusalem to 'enjoy' this 'inciting' material and then go back home with their heads full of new political views and additional knowledge of what is going on in the world.

The security (Shin Bet) elements can't give any logical explanation for why this is, a phenomenon which allows the population of East Jerusalem to enjoy the right to incite while the population of the West Bank and Gaza are denied this right. The technical explanation lies in the fact that the distribution permit for the occupied territories is given by the 'civil administration' while licences in Jerusalem are issued by the district commissioner. By the way, in any case these weeklies have to send all material for publishing first to the censorship.

What is applicable to literature and press is also applicable to art. 'Artistic incitement' (incitement through paintings — as the term appeared in the charge sheet against Fathi Ghabin) has geographic limits too. Last Friday, the works of the Gaza artist were exhibited in East Jerusalem without any interference from anyone. It was also possible to buy copies of his paintings. Among other things, the same pictures for which Fathi was imprisoned and heavily fined were exhibited. It seems that the artistic sense of those responsible for the 'innocence of Palestinian thought' in the West Bank is still more delicate than of those responsible for the subject in East Jerusalem.

But beyond that, a question of a different kind poses itself: what makes an intelligent person such as a military judge think or fear that a piece of art or possession of a newspaper could cause a revolution in the thinking of the refugees? What do those elements, who appointed the same judge and who determined these horrible military regulations, fear? Do they think that by banning certain paintings in a certain area or banning the distribution of newspapers they will make the Arab population of the occupied territories love us?

It is difficult not to remember a relevent excerpt from the book of Godfreid Lenetz, *The Lesson in German*:

The policeman to the painter: This paper, all these pieces of paper, are confiscated.

The painter: It is so then.

The policeman: If you insist on this, you can have a receipt.

The painter: I insist.

Timson (the neighbour of the painter in the room): For me, Janus (the name of the policeman), this is mere mental confusion. This looks to me like just a piece of paper. What you are confiscating is simple paper.

The policeman: Leave this worry to me.

Timson (to the painter): You have to admit to yourself, on these papers you didn't draw anything. They are as white as snow.

The painter: There are disguised pictures among them. Have you not heard that they are no longer allowed?

The policeman (with a warning tone): "You know, Max (the name of the painter), what this is all about. You know my duty. These papers will be examined.

The painter: OK, examine them. Other people, other pictures... anyway you can't search inside heads. You can't confiscate anything in the head... notify me when you discover something, when the paper confesses to its crimes under your fearful glances.

Fathi Ghabin is now a famous painter. The responsibility for this fame goes to the same judge who decided to imprison and fine him because he used his brush to make inciting paintings in which the colours of the Palestinian flag were included. Now the problem is solved. Fathi will not paint for six months and the fear of his paintings will not cause nightmares to those responsible for thought. (Translation: HaAretz, June 4, 1984)

Right: Fathi Ghabin's family pose at the exhibit in honour of the imprisoned artist. Above: Paintings by Ghabin, featuring the two-by-one metre 'Village Celebration' (centre). Left: 'Determination'/AO photos